

THE Instructor

NOVEMBER 1961



QUIP COVER

Thanksgiving can mean many things. Deacon Lester Lee Smith is thankful that he may pass the emblems of the sacrament; he is thankful that he has a home; he is thankful enough to hold the Atonement Friendship, and glad that he can push his friend's wheel-chair and thus be a helper in this sacred service.

Perhaps thanksgiving is, in its richest sense, appreciation of the simple things of life. It is a recognition of the things of our standing family, the Church of Christ, and the ability to give of oneself while serving others.

Each member of this group, also, gives thanks to the Saviour for His sacrifice and gift to them.

—Virginia B. Smith.

TEACHERS' GUIDE TO CONTENT

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Greetings:

Ask yourself, "Why is Mr. Jones running so fast to the office? He is searching, but for what? For customers? For clients? Yes, but why?" That is simple, so he can make money. Fine, but why? He cannot eat it. What will it buy? Happiness? Maybe, but what does he spend it on? Why, Mr. Jones makes money so he can make more money; then he can make more money—and there is a description of many wealthy people.

The Gospel teaches us that the evil is not in money,

only in the sacrificial love some people have for it. "In all thy getting, get understanding," says the *Book of Proverbs* (4:7). Stated in language of today, "A man is not necessarily worth a lot of money just because he happens to have a lot of money." We suggest to you, dear reader, that you follow the advice of *Proverbs*. Get understanding. Toward this end we are trying to be helpful in *The Instructor*.

THE INSTRUCTOR COMMITTEE,

Lorin F. Wiedersheim, Chairman.

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*But pleasures are like poppies spread,
You seize the flow'r, its bloom is shed;
Or like the snow-falls in the river,
A moment white — then melts forever;
Or like the Borealis race,
That flit ere you can point their place;
Or like the rainbow's lovely form
Evanishing amid the storm.'*



ROBERT BURNS

Testimony . . . the most precious gift

by President David O. McKay

A TESTIMONY of the Gospel of Jesus Christ is the most sacred, the most precious gift in our lives, obtained only by adherence to the principles of the Gospel, not by following the paths of the world. You may get momentary pleasures by following the enticements of the world.

A better definition of pleasure than the above from Robert Burns you cannot find in all literature. You may get transitory pleasure, yes; but you cannot find joy — you cannot find happiness. Happiness is found only along that well-beaten track, narrow as it is, though straight, which leads to life eternal.

That is my testimony to you. Sometimes there are obstacles: there is persecution; there is self-denial; there will be tears because you are coming constantly in contact with these enticements, with these worldly ideals, and you have to overcome them; and, for the moment, there will seem to be sacrifice, but it is only temporary. The Lord never forsakes those who seek Him. It may not come just the way you think, but it will come. The Lord will certainly fulfill His promise to you.

Somehow in my youth I got the idea that we could not get a testimony unless we had some manifestation. I read of the first vision of the

(For Course 13, lesson of November 12, "Prayer and Testimony"; and of general interest.)
From "Tam O'Shanter," by Robert Burns.

Prophet Joseph Smith, and I knew that he knew what he had received was of God. I heard my father's testimony of a voice that had come to him, and somehow I received the impression that that was the source of all testimony. I realized in my youth that the most precious thing a man could obtain in this life was a testimony of the divinity of this work. I hungered for it; I felt that if I could gain a testimony, all else would indeed seem insignificant.

I did not neglect my prayers. I always felt that the secret prayer, whether in the room or out in the grove or on the hills, would be the place where that testimony would come. Accordingly, when I was a boy I knelt more than once by the service-berry bush as my saddle-horse stood by the side of the road.

I remember riding over the hills of Huntsville one afternoon, thinking of these things and concluding that there in the silence of the hills was the best place to get that testimony. I stopped my horse, threw the reins over his head, withdrew just a few steps, and knelt by the side of a tree. The air was clear and pure, the sunshine delightful; the growing verdure and flowers scented the air.

As I recall the incident now, all the surroundings come to me anew.

I knelt down and with all the fervor of my heart poured out my soul to God and asked Him for a testimony of this Gospel. I had in mind that there would be some manifestation; that I should receive some transformation that would leave me absolutely without doubt.

I got up, mounted my horse, and as he started over the trail, I remember rather introspectively

searching myself and involuntarily shaking my head, saying to myself, "No, sir, there is no change; I am just the same boy I was before I knelt down." The anticipated manifestation had not come. Nor was that the only occasion.

However, it did come, but not in the way I had anticipated. Even the manifestation of God's power and the presence of His angels came; but when it did come, it was simply a confirmation, it was not a testimony.

Obedience to God's Will Aids Testimonies

On one occasion when I was 7,000 miles from home, President James L. McMurrin was attending a conference in Scotland. In a priesthood meeting there, the power of God was so manifest that one man in that little room jumped to his feet and said, "Brethren, there are angels in this room." Strong men began to weep, not for fear, not for sorrow, but out of the fullness of their souls, which left them a testimony of the truth of that statement.

The man's declaration did not impress me very much, but the Spirit present did impress me.

However, when President McMurrin arose and said, "Yes, there are angels in this room, and one of them is the guardian angel of that young man sitting there" — and he pointed to a young elder whom I knew and who was in the Scottish Conference (or District as we now call it) who was weeping as though his soul would overflow—"and," continued President McMurrin, "the other is the guardian angel of that young man there," and pointed to a youth with whom I had been associated in our missionary work, I knew by inspiration that what President McMurrin said was true. There was not one in the room who did not know it.

And then, when he turned to me and in prophetic words pronounced my future, I knew that the answer to my boyish prayers had come.

But the testimony that this work is divine had come not through manifestation, great and glorious as it was, but through obedience to God's will, in harmony with Christ's promise: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*John 7:17.*)

Many sacred testimonies have come to me since that time. I testify that God was with Brother Hugh J. Cannon and me on several occasions when we were on a world tour of missions in 1921. He was with us when we stood beneath a tree in old China and turned the key for the preaching of the Gospel in the Chinese realm. Our souls were filled to overflowing with the Spirit of God then.

Again the veil was thin between us and departed friends when we stood in prayer on the side

of old "Haleakala," the largest extinct volcano in the world, and poured out thanksgiving to God for what He had done for Presidents Joseph F. Smith, George Q. Cannon, Elders Francis A. Hammond, James Hawkins, and their wives, and other missionaries who carried the Gospel message to the Hawaiian people.

Another inspirational example of God's guiding hand was experienced when we met Joseph Wilford Booth at the very time and place that we should have met him in order to make our mission to the Armenians successful. He did not know where we were, and we knew not where he was. He was praying that the hope of President Heber J. Grant, expressed in a letter, might be realized (for the President of the Church, too, was praying that Brother Booth would meet us and that we three would go to Armenia together); we were praying that we might meet him, so that our mission there would not be a failure, and God answered our prayers. There was some power above chance that brought about that meeting.

God Is Directing His Church

God's inspiration and guidance have continued since that day. He is directing His Church, and will continue to do so.

I feel as I have never felt before that God is my Father. He is not just an intangible power, a moral force in the world, but a personal God with creative power, the Governor of the world, the Director of our souls.

I would have all men, and especially the young people of the Church, feel so close to Him that they will approach Him daily — not in public alone, but in private. If our people will have this faith, great blessings will come to them. Their souls will be filled with thanksgiving for what God has done for them; they will find themselves rich in favors bestowed. It is not imagination that we can approach God and receive light and guidance from Him and that our minds will be enlightened and our souls thrilled by His Spirit.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Test it from any source you wish, and you will find that there is not one phase of the Gospel of Jesus Christ which will not stand that test. And in your weakness, if you will undertake to embrace the principles of life everlasting, you will find it instilling upon your soul a benediction of the Holy Ghost which will give you a testimony beyond any possibility of doubt that God lives, that He is indeed our Father, and that this is His work established through the Prophet Joseph Smith. That is my testimony — the most precious thing in life!

His Calamities Became His Opportunities

*by Frances Grant Bennett**

THE modern generation too often thinks in terms of security. "What are the old age benefits?" "What insurance am I offered?" "What about vacations?" These are some of the questions we hear most frequently.

The late Peter Marshall said in one of his prayers, "With stout hearts may we see in every calamity an opportunity and not give way to the pessimism that sees in every opportunity a calamity."

Such was the philosophy of President Heber J. Grant. He did not wait for opportunities to present themselves; he sought them. This he began doing when he was still a boy, and he continued this practice throughout his entire life.

He considered it an opportunity to be the sole support of his widowed mother when he was still in his teens.

Because of the fact that he had grown up in poverty, his early ambitions centered around his desire to make money and give his beloved mother some of the comforts she had been denied. One day his bishop preached a powerful sermon, saying that if we are generous with the Lord, He will reward us fourfold. Happening to have \$50 in his pocket, young Heber J. Grant walked up to the bishop after the meeting and handed the money to him. The bishop took \$5 of it and gave back \$45, saying that that was his full share.

But the young man had taken the words of that sermon to heart. He said, "Bishop Woolley, by what right do you rob me of putting the Lord in my debt? Didn't you preach here today that the Lord rewards fourfold? My mother is a widow and she needs \$200." The bishop said, "My boy, do you believe that if I take this \$50, you will get your \$200 quicker?" "Certainly," was the reply.

The bishop took the money. As President Grant left the meeting, he had an idea for a business transaction which netted him \$218.50.

Every call to Church service was to him an opportunity. At 24, with a wife and two small children to support, in addition to his mother, he

was called to be president of the Tooele Stake. This meant giving up his home and making great financial sacrifice; but he looked upon the call not as a calamity, but as an opportunity for greater service.

We of this generation still talk about the great depression of the early thirties. We know little of real "panics," as the great financial crises of the 1890's were called. During this time, President Grant lost everything he owned and became \$100,000 in debt. He refused to be declared bankrupt, however, saying that he would ask the Lord to let him live long enough to pay off all his debts. About this time, he was called to go to Japan to open up the Japanese Mission. His first thought was to refuse the call. But as he had done with every call to Church service, he looked upon this as an opportunity and felt that the Lord would open up the way and make it possible for him to meet his financial obligations if he accepted the call.

So he made no excuse to President Lorenzo Snow. When asked if his financial condition was such that he could afford to go, his answer was an unhesitating, "Yes."

As they left the meeting, John W. Taylor stopped President Grant and said, "Heber, I know the financial sacrifice you have made this day in accepting this call. I prophesy that you shall be blessed of the Lord and shall make enough money to go to Japan a free man financially. Furthermore, I am inspired to tell you how to do it. You are not to plan to make any money; but you are to get down on your knees every morning and tell the Lord you want to make some money that day, and then go out and get it. You will be astonished how easily you will make the money."

President Grant later related that he went home for his lunch and got down on his knees and thanked the Lord for the prophecy and for the assurance that had come to him that it would be fulfilled. While he was still on his knees, an inspiration came to him regarding the Utah Sugar Company, which resulted in a net gain to him of \$30,000.

Without any solicitation on his part, several companies with which he was connected voted to give him a three-years' leave of absence with full pay. In four months, all his financial troubles had disappeared; and he was able to go to Japan a free man financially. Why? Because he had recognized in his call to Japan not a calamity, but an opportunity.

(For Course 18, lesson of January 21, "Opportunity"; for Course 7, lesson of December 3, "Heber J. Grant, the Seventh President"; for Course 26, lesson of February 4, "Patience"; and for Course 27, lesson of December 3, "A Lay Church.")

*Sister Bennett, the wife of United States Senator Wallace F. Bennett, is the youngest of President Grant's ten daughters. His two sons died before maturity. Sister Bennett studied at the University of Utah and at Radcliffe College, Cambridge, Massachusetts. She is a talented pianist and has reared five children. She served on the Primary Association General Board and was chairman of the committee on construction of the Primary Children's Hospital. She later became nonprofessional manager of the hospital. In the nation's capital, she is now president of the Congressional Club, which includes 500 wives of such people as United States congressmen and cabinet members.

WHENCE THE FOUR GOSPELS?

by David H. Yarn, Jr.

Matthew · Mark · Luke · John

"How did the authors of the four gospels obtain their information about Jesus?" "When was each gospel written?" and "How did each of the gospels come to be written?" or "What was the original purpose of each?" For many centuries these questions have been asked by people who have read the New Testament.

In the first half of the second century the four gospels were combined and published together under the title, "The Gospel." Since that time thousands of pages have been written regarding them. New Testament scholars have employed their deepest learning and profoundest understanding in assiduously examining the New Testament and related documents to obtain the answers to the above and other questions. As yet there are no definitive and certain answers upon which they all agree. The most nearly honest answer that one can give to all of these questions is "I do not know."

In the limited space available here I can only ignore the complex and deserved responses to the questions and present what, in effect, is a statement of my own faith.

The original documents which in time came to be known as the four gospels were written by Matthew, Mark, Luke, and John, respectively.

Matthew, or Levi, as he was also known, was the publican (*Matthew* 9:9; *Mark* 2:14; *Luke* 5:27), or collector of customs at Capernaum, who was chosen by the Lord to be one of the apostles. (*Matthew* 10:2-4; *Mark* 3:13-19; *Luke* 6:12-16.)

Mark became acquainted with the Gospel in the home of his mother, in Jerusalem, at which members of the Church met. (*Acts* 12:12.) He was associated with Paul and Barnabas in their missionary work. (*Acts* 12:25; 13:13; 15:37-39.) He also was in Rome with both Paul and Peter. (*Colossians* 4:10; *Philemon* 24; *I Peter* 5:13; *II Timothy* 4:11.) He was not one of the apostles but was intimately associated with two of the most prominent among them.

Luke was a physician and, like Mark, a com-

panion of Paul. (*Colossians* 4:14; *Philemon* 24; *II Timothy* 4:11.)

John, the author of the fourth gospel, like Matthew, was an apostle. (*1 Nephi* 14:18-27; *Doctrine and Covenants* 93 preface and 6-17.)

Therefore the first and fourth gospels were written by apostles, and the second and third were written by men closely associated with apostles in their missionary endeavors.

Inasmuch as Matthew and John were members of the Twelve and were associated with Jesus throughout His ministry, hearing His parables, discourses, and other teachings, and seeing Him perform His great works, they were able to record eyewitness accounts as a result of their own experiences. This does not preclude the possibility of their having used notes or other writings made by themselves or others for the purpose of aiding their memories.

Mark and Luke presumably were not eyewitnesses of the ministry of the Lord; however, they were devoted disciples after His death and resurrection and loyally served Him in the ministry as companions of Barnabas, Paul, and Peter, as observed above. The preface to Luke's gospel indicates that he not only was familiar with the oral teachings of the various disciples, but that he was also acquainted with the written declarations which had been set forth to explain what was believed among them.

It would seem, therefore, that while Matthew and John obtained their information primarily from their own experiences with the Lord, Mark and Luke obtained their basic knowledge from extensive missionary service with the two great apostles, Peter and Paul.

In general, opinion regarding the dates of the origin of the synoptic¹ gospels (*Matthew*, *Mark*, and *Luke*) is divided between those who regard them as having been written before A.D. 70 and those who regard them as having been written after A.D. 70.

The more liberal students tend to accept the

¹(For Course 14, lesson of January 21, "The Gospel According to Luke"; for background information to Courses 10 and 12; and of general interest.)

¹affording, presenting, or taking the same or a common view. Applied to the first three gospels, as distinguished from the fourth, from their many agreements in subject, order, and language.

later period, particularly because the gospels refer to the destruction of Jerusalem which occurred in A.D. 70. They are inclined to reject prophecy and assume that the authors were writing about events which they had recently seen.

The more conservative students are inclined to accept the earlier period because they attribute to the Lord prophetic powers and believe that the gospel authors were recording teachings and prophecies of the Lord which were unfulfilled at the time of the writing, as the contexts of their works suggest. I prefer the latter view—that they were written prior to A.D. 70. John's gospel is usually regarded as a product of the last decade of the first century, although recent developments in New Testament studies have suggested to some that it may have been written much earlier.

For generations the ancient Jews looked for their deliverer, the Messiah. When He came as Jesus the Christ, they rejected Him, demanded that He be crucified and declared, ". . . His blood be on us, and on our children." (*Matthew 27:25.*)

Matthew seems to have had it as his avowed purpose to demonstrate to his unbelieving kinsmen that the Messiah had come. Throughout his gospel he refers to the prophets and illustrates the fulfillment of their words in the ministry of the Lord. (See *Matthew 3:3; 4:14; 8:17; 12:17; 13; 14; 15: 7; 21:4; 27:9; 27:35.*) His gospel is a vigorous testimony to the Jews and gives a forthright account of the Lord's continuous denunciation of their hard-heartedness and especially of the hypocrisy of the scribes and Pharisees.

It is likely that Mark wrote his gospel especially for the Romans, among whom he had labored as a missionary. Be that as it may, his account of the

Lord's ministry emphasizes the power of Jesus, a factor with which the Romans would be impressed. He gives accounts of nineteen of the miracles performed by Jesus whereas he records few of the parables and only one of the longer discourses.

Luke's gospel is addressed to a certain Theophilus. It seems to have been written more particularly for Gentile Christians. Luke wrote with skill and refinement. He gives a careful and systematic presentation of the birth and life of the Christ, even identifying the births of both John the Baptist and Jesus with secular events. Consistent with his reputed profession of being a physician, he especially recalled Jesus' encouragement to the poor and the lost. (See *Luke 6:20-26; 7:11-18; 7:36-50; 12:32; 15; 19:1-9.*) His gospel gives special stress to the universality of Jesus' mission as the Redeemer.

It is generally believed that John's Gospel was written after the Christian movement had become primarily a Gentile, especially Greek, rather than a Jewish enterprise. Whether that is the case or not, there is no question that his gospel is far more philosophical than the synoptic gospels and is much more concerned with ideas and their meanings than they, particularly with the powers which belong to the Son and the relationship of the Son to the Father, and with the function of the Son as Mediator between man and the Father. Because of the highly developed concepts in the gospel of John, some have concluded that it is of necessity a late development; however, this does not necessarily follow, for as Latter-day Saints know, the gospel had been revealed to prophets from the time of Adam.

The distinctive contribution of John's gospel is
(Concluded on page 396.)

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Knowledge of and Obedience to

All of us are traveling companions on the journey of life. Some of us have been on the road longer than others and have perchance tried to put up road signs or build bridges for the use of those who will follow. Bridges, in contrast to walls or fences which separate, are links which may connect past and present.

BY PRESIDENT HUGH B. BROWN



We will discuss here some of the rules of life, rules which all must know and observe if they would live joyously and abundantly.

We know that in our universe all things are governed by Divine law, and that Divine law is inexorable and universal. As Drummond tells us, "There is natural law even in the spiritual world." We may at times disregard or disobey these laws; but, although they may be sufficiently elastic to permit a certain latitude, disobedience inevitably causes sorrow and results in remorse of conscience. The Lord has told us that these laws were established before the foundations of the world were laid.

Some people get the erroneous idea that they are just a little different from common man, that they may disregard the rules that apply to the crowd. You may be assured that the author of this universe, the God of this world, our Heavenly Father, is not arbitrary nor capricious. He has no favorites. His laws are undeviating, and anyone who violates them must pay the penalty; or, conversely, they who obey the law will get the reward—and one rich reward will be the forming of the habit of obedience.

In our America, too, as well as in other countries, there are laws, regulations, ordinances, often patterned after Divine law. These laws also are enacted for the benefit of the people. Here, too, they who will not obey the law must pay the penalty. They who observe the law will find freedom within the law. In fact, obedience to law is liberty.

As we go forward in life, we come more and more to realize the wisdom of being obedient, not in any slavish way, not because we are afraid of the law, but because we recognize the importance, wisdom and necessity of law in civilized life. Free-

dom within the law is indispensable if your life is to be rich and radiant. Liberty is a prized possession, which should be jealously guarded; but it may be jeopardized by disobedience. We should not assume that liberty and license are synonymous.

Sometimes we find people of all ages who resent regulations, restraints, or prohibitions of any kind. They seem to assume that rebellious disregard for rules or laws indicates emancipation and independence. In a foolish attempt to demonstrate their freedom, they lose it, forgetting that real liberty can only be enjoyed by obedience to law.

Consider for a moment our traffic accidents with their toll of suffering, loss, and death. It must be evident to all that traffic laws are enacted and enforced for the good and protection of people and property. Is it not, therefore, foolhardy to endanger oneself and others simply to show one's independence or importance? Of course, we may disregard the traffic laws just for the satisfaction of showing off and doing as we please; but if we continue to act in such an irresponsible manner, we must eventually pay a price all out of proportion to any momentary satisfaction.

We are all more or less familiar with the Ten Commandments, which the Lord gave to the world through Moses. They form the basis of all our laws. If they were strictly and universally obeyed, together with the injunction of Jesus to love our neighbors as ourselves, there would be little need for other laws.

Sometimes men speak of breaking the Ten Commandments; but, as Cecil B. DeMille observed, "Men do not break the Ten Commandments, they only break themselves against them." In the same sense, laws of nature cannot be broken, though we may try to ignore them.

Knowledge of and obedience to law is evidence

(For Course 10, lesson of January 7, "The Great Plan"; for teachers of Course 1a, lesson of December 10, "Right Choices"; for Course 24, lessons of November 26 and December 10, "Discipline as Responsible Behavior"; for Course 27, lesson of December 31, "Fruits of Gospel Living"; and of general interest.)

Law Is Evidence of Maturity

of maturity and good sense, while flippant flouting of rules and regulations is childish, immature, and often tragically foolish. The obedient person is humble and teachable, while the disobedient is haughty, disdainful and defiant, willing to infringe the rights of others in order to demonstrate what he calls his own independence. Willful disobedience is not only childish, it is churlish, while self-discipline and obedience are evidence of maturity and intelligence.

There are some laws and regulations whose observance may be optional. The Lord's law of health, of tithing, of love for neighbor are examples. The wisdom of complying with these laws has been demonstrated through the centuries. Most men obey those whose authority they recognize and who have the power to help or hurt them. To obey is to honor; to disobey is to dishonor. Obedience is the first commandment given with a promise. Children, by obedience, honor their father and mother. Parents would rather have obedience than gifts or words of praise.

We are all subject to law from birth to death—parental, civil, military, or Divine law. Therefore, to know the law and bring our lives into harmony with it is a continuing obligation and privilege.

The Lord said, "If ye love me, keep my commandments." (John 14:15.) Now the cynic may call this dogmatic and arbitrary; but when we realize that all of His commandments are given for our good, that all Divine law is inspired by love, and that observance will contribute to our happiness and well being, then obedience becomes a pleasure.

When we are very young, our parents may properly compel or restrain us for our own protection and education. They do this not merely to show their authority, but because of their love and concern for the child.

So our Heavenly Father, because of His love for us, has established rules of conduct, sometimes called commandments. It is expected that as we mature, our obedience will be voluntary and cheerful.

But some of you may ask, "What about the law of repentance? Does it not promise forgiveness and reinstatement?" Yes, the law of repentance is also eternal, BUT:

*There is no swift repentance
Can retrieve a violated principle,
No crying, "I believe!"*

*No, we must wear it out by patient years.
For each descent from fair truth's lofty way,
For each gross error which delays the soul,
By that soul's gloom and loneliness we pay
And by the retarded journey to its goal.*

If you would be true to yourselves, then be obedient to them who are in authority over you or who have the right to direct your activities. Obedience denotes a strength of character; disobedience indicates weakness.

The Saviour, who is our ideal in all things, not only taught obedience, but exemplified it. He said, "... I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.) In Gethsemane He prayed, saying, "... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26:39.) Thus the Son of God gave us a supreme example of true obedience. He honored His Father by obeying His will. Obedience is the key to the kingdom of heaven.

Some of you may be called into military service, and there you will find military law. In the Army, Navy, and Air Force there are regulations which are specific and rigidly enforced in the interest of efficiency, safety, and discipline, and for the good and benefit of all concerned. Failure to obey may result in loss of privileges, loss of freedom, and even loss of life.

Any person is stupid who thinks he can defy the law with impunity. They who obey the law find it to be a safeguard and protection, a guarantee against privilege and favoritism; it applies to all, regardless of rank, station, or status. When properly administered, its rewards and punishments are inflexible. They are at once a warning, a promise and a safeguard.

If they whose duty it is to enforce the law were whimsical or capricious, or if the laws were not administered and enforced with undeviating justice and equity, there would be confusion, defiance, and rebellion. With the normal person, force will not become necessary; but sometimes drastic measures must be employed for the safety of society. The Lord Himself, though all-powerful, refused to use force to accomplish His purposes. Christ's obedience was always voluntary and love-inspired. He has said that His work and His glory is to bring to pass the immortality and eternal life of man, but this He will not do by force. If we were forced into heaven it would not be heaven to us.¹

¹Excerpted by permission from *The Deseret News Church Section*, June 17, 1961.



Souls are stirred by...

MUSIC FROM CUMORAH

by Crawford Gates

THE night was a warm, rainy mid-summer one in 1953 in Rochester, New York. It was the first year of my marriage, and I was putting in the last summer of residence at the Eastman School of Music, University of Rochester, toward my Ph.D. degree. Dr. Harold I. Hansen, Director of the Hill Cumorah Pageant, who was then preparing for the annual pageant at Palmyra, 22 miles away, had come over with some of his assistants to witness with us an outdoor civic opera production in Rochester, which had to be cancelled at the last minute because of rain.

So instead they came to our apartment, where we had refreshments and talked of the pageant for several hours. It was during this memorable evening that he extended to me the invitation to compose the musical score to the pageant, which, up to that time had used standard symphonic recordings of Tschaiakowsky, Wagner, etc., as background music. While each passage chosen for background to a given scene conveyed a mood appropriate to the scene, nevertheless, this music had connotations apart from the unique message of the Hill Cumorah Pageant.

In his effort to improve continually the pageant each year, both in the communicative power of its content and continuity and in the physical facilities and adornments which helped in this communication, Dr. Hansen planned to have, eventually, a musical score especially created by a Latter-day Saint to fulfill the unique needs of the pageant.

At the end of school that summer, we moved to Palmyra for the week of final rehearsals and

performances to catch anew the wonderful atmosphere and spirit that pervades the Hill and the Grove and to enjoy the special nostalgia that Latter-day Saints feel for these places.

While on my Eastern States mission I had served in the 1941 pageant on the stage crew, by turning on the water pressure for the fountains which create the beautiful visual portrayals of the vision of Nephi. I had also helped set hidden fires during the scene of the destruction of Zarahemla. And then I had visited Palmyra many times during my school days in Rochester. So the Hill and Palmyra were not new to me. But our week there in 1953 was a happy return to familiar ground, now with a wonderful, new assignment.

I had conferences with Dr. Hansen on the slopes of the Hill, during which he outlined his intention for the music; and a secretary took his words down for me for later study and use as a guide to my composing. During performances I followed the script and timed to the second each of the various scenes and their component parts of speech and action, which timing established the time requirements of the formal design of the music.

At the end of the summer I had returned to Provo, Utah, with a new understanding of the wonderful message of the Book of Mormon prophets and a happy excitement at the prospect of composing orchestral-choral music to serve as background to the pageant.

My assignment then was to prepare a score that would support the drama and lend highlights and communicative impact to those who should witness it. That is the composer's main job — to communicate. I wanted to help the audiences feel

For Course 9, lesson of November 19, "The Coming of the Saviour to the Nephites"; and lesson of December 17, "Moroni, the Last of the Nephites"; for Course 15, lesson of December 10, "Moroni Finished His Father's Book"; for Course 29, lesson of November 26, "The Place of Music"; and of general interest.)

and perceive and understand the sacred things portrayed on Cumorah's slopes in the same way I feel and perceive them. Music has the power to lead us to insights and perceptions that are sometimes more subtle and real than language; and, in this context, music was to serve the spoken word and the visual power of the dramatic action and setting.

There were the long months of selecting thematic materials—themes that had nobility and character, yet were pliable; themes that would symbolize the Saviour, Nephi, Abinadi, Alma, and Samuel. Then came the weaving of these themes into musical fabrics that conveyed the proper mood and *tempo* as background for the message of the dramatic and visual settings of the pageant.

How does one arrive at the definitive note, the constant "right" combination of thousands upon thousands of ink marks on hundreds of pages of hand-written music so that when these are translated into the opulent sound of a large orchestra and chorus, just the right subtle shade of musical meaning is conveyed to the vast nonmember audience? How can one help them, as they feel the special substance of the emotion of the music, to feel also the pulse of our testimony, the truth of the Gospel, its wonder, its reality, its divinity? How does a composer achieve this? By asking his Heavenly Father, by bending the knee prior to each work session, by reaching out for communion of the Holy Ghost, as imagination, intellect, experience, and spirit all work as one; by bending the knee as each work period closes in thanksgiving for the thrill of creative work, for the amplification given to modest native endowments and efforts, for the richness of the Gospel in life and in work.

The First Presidency of the Church endorsed the invitation extended by Brother Hansen and established a budget by which the extensive mechanics of preparing written music for large orchestral-choral recording could be effected. The services of the Utah Symphony Orchestra and the Brigham Young University Combined Choirs were obtained for a week of recording sessions in the Salt Lake Tabernacle and the personnel and equipment was assembled to make a high-fidelity, five-channel stereophonic recording of the music. It would have been impractical and undesirable acoustically to have live orchestral-choral music at the Hill Cumorah site. It was most desirable to capture the indoor acoustics of the Tabernacle

on tape with a large symphony orchestra and chorus and then to reproduce the background music at the Hill site by means of a large five-speaker stereophonic system designed by Dr. Harvey Fletcher. This was subsequently done.

The music was ready in 1957, after more than 2,000 hours of work during a period of 3½ years. During this time the services of 16 part-time music copyists and proofreaders were obtained. The five-channel recording now used annually at the Hill Cumorah was made in the Salt Lake Tabernacle the week of March 18-23, 1957.¹

The climax of Cumorah's Pageant is the appearance of the Saviour to the Nephites following His resurrection and following the great destructions in this land. The destruction prior to His appearance is given visual imagery by remarkable lighting, sound and stage effects which almost seem to shake the Hill asunder.

The silence following the holocaust is marked by the still, small voice and then the magnificent portrayal of the coming of the Saviour out of the sky to the surviving Nephites who greet Him in beautiful tableaux of adoration and worship. The musical score calls for five, four-part choral groups and is so recorded that as the Saviour descends, the choral voices of worship seem to come from the several groups of faithful Nephites. "The Christ Theme," which has had numerous variants underlining the various prophetic statements of Him by the Book of Mormon prophets, now is heard in great simplicity.²

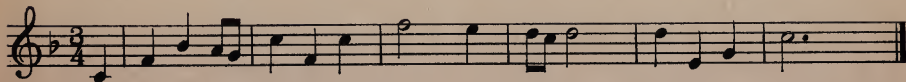
Who can witness this portrayal while contemplating the historical reality of this transcendent visit of the Lord of Lords to His "other sheep" without perceiving a new depth of value and verity to the oft-quoted account? And if this perception by the many thousands who witness the pageant every year is made even keener by the music which accompanies this portrayal, then there is one brother who is grateful for an invitation extended and an opportunity to serve the kingdom by this means — one who delights in acknowledging the hand of the Lord in all things.

¹A subsequent concert version of the music under the title, "Scenes from the Book of Mormon" (Symphony No. 2 for Chorus and Orchestra), was performed by the BYU A Capella Choir and Utah Symphony Orchestra in 1960. Stereo and Monaural discs and tapes are available from the Brigham Young University Audio-Visual Center, Provo, Utah, for the following prices: monaural record—\$4.96; stereo record—\$5.95; monaural tape—\$7; stereo tape album—\$16; plus up to 25 cents postage on each item.

²This three-minute selection of music is available from the BYU Audio-Visual Center on single-track tape for about \$1.25, plus postage. (This may be played on double-track tape recorders—either stereo or monaural.)

The Christ Theme

from music for the Hill Cumorah Pageant





Earl John Taylor



Charlene Johnson

2½-MINUTE TALKS CAN BE

Thoughtful Training for Tomorrow

Standing before a pulpit in the Seventh Ward chapel of Lorin Farr Stake is Earl John Taylor, 10-year-old son of Elmer and Jennie Taylor. Earl is giving a Mother's Day talk to a group of 300 officers, teachers, and members of the Sunday School. This talk is one of many that he has given before ward and stake groups.

Earl, standing and speaking before this pulpit, typifies what is happening to several thousand boys and girls under 18 years of age every Sunday morning in The Church of Jesus Christ of Latter-day Saints. What a tribute to President David O. McKay, the man who, in 1928, conceived and started the program of 2½-minute talks in Sunday School!

Such training of youth is designed to contribute to the growth and development of genuine leaders. These experiences help young men and women to express their ideas with greater facility and ease. Moreover, they promote a feeling of security in social situations, which adults without this training sometimes find by smoking or drinking. Fear, embarrassment, and self-consciousness in a wide variety of social situations are common experiences.

(For Course 12, lesson of January 14, "Why Jesus Established His Church"; for teachers of Course 4, lesson of February 18, "Sharing Our Talents"; for Course 18, lesson of January 21, "Opportunity"; for Course 23, lesson of February 18, "Develop Love for the Gospel"; for Course 27, lesson of December 3, "A Lay Church"; and of general interest.)

These are frequently corrected by training in public speaking. Social approval, one of our greatest needs, is often satisfied by learning to speak in public.

This Sunday School training in speech prepares the way for young people Church-wide to excel in high school and college forensic tournaments. These tournaments are conducted in all parts of America. They are integral parts of extra-curricular activities in most leading secondary schools and colleges of the United States. For example, at Weber College in Ogden, Utah, the Department of English and Speech has for 25 years conducted an annual speech tournament for high school students. Last year about fourteen hundred teachers, judges, and students from 53 high schools in Utah, Idaho, and Nevada were in attendance. The students delivered orations, spoke extemporaneously on consequential subjects relating to international affairs, and debated on the problem of federal aid to education.

The training that many of these high school students received in the Sunday Schools of the Church helped them to make fine records in competition with other students in this tournament. I feel that a Mormon boy or girl who has been

genuinely active in his Church has a distinct advantage over those who have not had a Church background of speech training in early life.

When high school students with such a background of experience enter college, they usually participate in the college tournaments, many of which are conducted by interested schools across the nation. Though I do not have the statistical data, I have observed carefully and have been surprised at the showing made in tournaments all over America by young men and women of our faith.

Many of these young men and women become first and second place winners in regional and national competitions in oratory and debating. They excel in after-dinner and extemporaneous speaking. Dozens of strong Latter-day Saint men and women from Weber College have had this distinction. I refer to only a few of these winners: Robert Moesinger; J. Mike Monson; John Murdock; LaMar Buckner, later national president of the Junior Chamber of Commerce; Mark Austad, now radio commentator in Washington, D. C., and noted lecturer; Dee Bramwell; Jeanette Manning Barker; Jetta Barker Farr; Floyd Farr; Roy Ross; David

Kennedy, now Chairman of the Board of Directors of the Continental Illinois National Bank and Trust Company of Chicago; and a host of other prominent leaders in their communities.

I have had public speaking coaches from all over America refer to the advantages that members of the Mormon Church have in public speaking competition.

Its value in developing leadership is axiomatic. Lowell Thomas, eminent American radio commentator, once wrote:

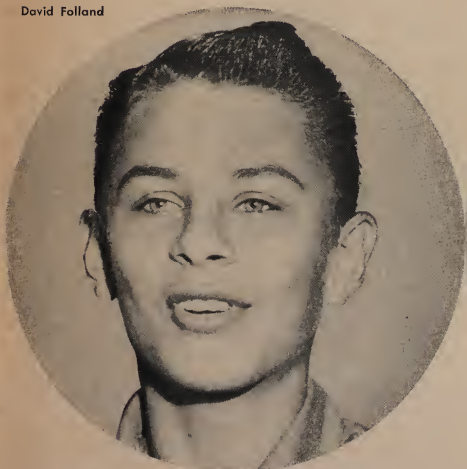
As I look back at it now, if given the chance to do it all over again, and if obliged to choose between four years in college and two years of straight public speaking, I would take the latter, because under the proper direction it would include most of what one gets from a four-year liberal college course, and then some. I can think of nothing that is more likely to add cubits to your stature than well-rounded training in public speaking, combined with plenty of practical experience.¹

Whether Earl John Taylor is fully aware of it or not, because of his Church training, he will probably join the ranks of the good public speakers across the nation. Certainly his speech training is preparing him for leadership.

¹Jonel Crocker, *Public Speaking for College Students*, 1941: American Book Co., New York, N. Y.; page 4.

by Leland H. Monson

David Folland



Leslie Spencer





Myriads of Worlds

by Henry Eyring

THE exploration of space is bringing changes in the world's thinking comparable only to the upheaval in thought which followed the voyages of Columbus.

First we were startled by Yuri Gagarin's passage into an orbit which circled the earth and returned him thrilled with the magnificent blue expanse which he had seen spread out beneath him. This Russian exploit was quickly followed by two American trips into space. This time we were virtually fellow passengers of the intrepid astronauts. Those who waited out the dragging hours before the take-off of Alan Shepard, as he rested on top of the giant missile which could at any moment become his funeral pyre, felt deep pride in his quiet courage and intense relief as he was lifted from the sea. Everything about this flight seemed to proceed according to plan — almost too perfectly.

On Virgil (Gus) Grissom's exciting flight, the capsule was lost. Thus there are still procedures to be improved, but there is also solid basis for hope for the early placing of an American in orbit. The changes that the space program will bring in transportation and in communication as well as the overall changes in our technology are incalculable. Grissom's flight carried him to a height of 118 miles, and his Liberty Bell 7 speeded up to a maximum velocity of 5,310 miles per hour. The flight

was intended to travel 302 miles down range, but instead it veered six miles off course. As Grissom descended into the atmosphere, the drag on his ship reached a value ten times the force of gravity. This means that a man who ordinarily weighs 150 pounds would reach the prodigious weight of 1,500 pounds. No wonder a form-fitting couch was needed. These figures for Grissom's flight only slightly exceeded the comparable ones for Shepard's.

What of the future? United States President John F. Kennedy has set as the goal the placing of a man on the moon within 10 years. This program is expected to cost in excess of 37 billion dollars over the 10-year period. There are great perils attending such a flight. During intense solar activity, bursts of particles from flares on the sun could cook the unhappy astronaut with the intense radiation. In the two Van Allen radiation belts above the earth's atmosphere, the radiation is too intense to allow people to remain in them; but swift passage through the belts by missile seems feasible.

It is symptomatic of these changing times that the President of the United States should set as a goal this placing of a man on the moon within the next 10 years. Since the moon is 241,000 miles away and since space travel may well proceed at up to a mean speed of 20,000 miles per hour, the journey would take around 12 hours. On the other hand, the sixty odd million miles to Venus would

(For Course 20, lesson of January 7, "God Gave Us the Family"; and of general interest.)

require about four months. Mars is a little closer and the other planets are still farther away. It takes the space traveler about 30,000 times as long as it takes for light to make the same journey.

The nearest neighboring solar system is so distant that light requires slightly over four years to make the transit. At our present rates of space travel, this journey would require 120,000 years. Consequently, we seem to be marooned in our solar system, at least for the time being. Present missile travel, which proceeds at a speed about a thousand times as fast as man can run, will need to be speeded up by another factor of a thousand before we can undertake trips beyond our solar system.

Even if we believe beings on distant planets have progressed far beyond us, still the barrier to travel posed by interstellar distances seems quite sufficient to explain why mortal space travelers have not visited us.

Professor Harlow Shapley, emeritus professor of astronomy at Harvard University, has written an interesting book *Of Stars and Men*¹ in which he estimates that there are a hundred million, million, million suns in space. Now our sun has at least one planet—Earth—which is suitable for life; and, in addition, Mars and Venus may support life. Shapley assumes that this may not be true of all suns, but he very conservatively estimates that at least one sun in a thousand should have acquired planets and, that of those with planets, at least

one in a thousand has a planet at the right distance for life.

Of those having a planet at the right distance, at least one in a thousand should have a planet large enough to hold an atmosphere and finally that one in a thousand of those having a large enough planet at the right distance should have an atmosphere of the right composition to support life. Thus one concludes that there should be at the very minimum one hundred million planets in space which could support life, and the number is probably many times more. Thus, from the scientific point of view, it is hard to doubt that there are myriads of worlds suitable for human habitation.

As exciting as this modern information is and as closely as it seems to parallel our religious thinking, still the fact remains that the problems of where we came from, where we are going, and the purpose of it all must ultimately be answered from the divine source open to Abraham and to all men — and from this source only.

The mysteries of the universe lead most men to worship the Supreme Intelligence who designed it all. However, the great blessing of the Gospel is the additional avenues it opens up for developing this faith into a perfect knowledge. Now, as always, sure knowledge of spiritual matters can only come by faith, by prayer, and by living in such a way as to have the companionship of the Holy Ghost as is promised to all the faithful.

¹Harlow Shapley, *Of Stars and Men*, 1960 edition; Washington Square Press, Inc., New York; pages 48-68.



Dr. Eyring is well known throughout the United States for his extensive research in and contributions to science, having been named in 1947 as one of the ten most able chemists or chemical engineers working in the United States in the field of physical chemistry. He is dean of the Graduate School and professor of chemistry and metallurgy at the University of Utah, and he is a member of the Deseret Sunday School Union Board.

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Harold T. Kilbourn; art; 382, 386.

William M. Johnson; art; 388, Outside Back Cover.

Charles J. Jacobsen; art; Inside Back Cover.

Richard F. Carter; photo retouching.

THE stability of the government is a matter of great concern to Latter-day Saints and to most citizens. Somehow we have a deep and abiding realization that our security rests upon the guaranties and the constancy that result from the enactment and observance of just laws.

Laws relating to marriage are only a very small part of the state legal code. However, these laws are extremely vital to the well-being of the community because they are the legal basis of the entire family relationship and are designed to protect the community's "stake" in the marriage contract.

In our culture it is hoped that the marriage contract will be the firm foundation on which good homes are developed. The first party to such a contract is the state. Its interests are set forth by law and must be complied with.

The second party to the contract is the church. There are individuals who do not choose to have the church a party to their marital agreement; but, nevertheless, the interest of the church is universal. Among Latter-day Saints, recognition of the Church's interest is one of the most important responsibilities resting upon the membership.

The man and woman team is the third party to the contract. The joy in the home to result from their union is their whole concern. They recognize the other parties to the contract because the others demand it, and in some instances because they, through their own observations, know the strength that can be drawn from full compliance with the pattern set down by state and church.

Away in the distance are the offspring of the marital union. They are not at hand to sign the contract, to press their interests, or to join in the

(For Course 25, lesson of January 7, "Parenthood within the Gospel Plan"; for Course 20, lesson of January 7, "God Gave Us the Family"; for Course 21, lesson of November 5, "Marriage for Eternity"; for home use; and of general interest.)

MARRIAGE a contract with State and Church

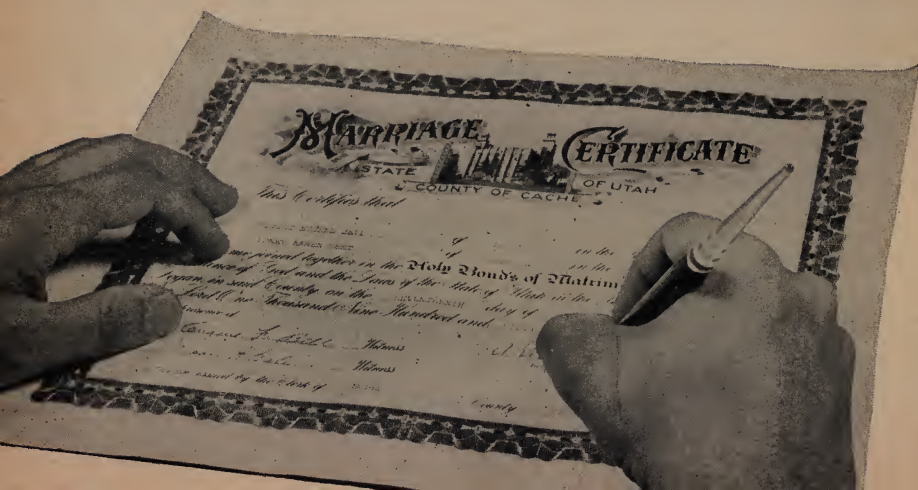
by Ward C. Holbrook*

ceremony, but their welfare is the most important of all. It is because "children are our future" — more than any other reason — that state and church are parties to every marriage contract.

Most young couples, as they plan their marriage, expect that relationship to be permanent and a joy forever. Each person entering into marriage is quite sincere in believing that he or she has found the one person with whom happiness can be complete. If for any reason less than this is anticipated or perhaps feared, the proper foundations for a happy marriage have not been laid.

We have spoken of the marriage contract. Each couple, in order to qualify under the law of the state for marriage, must appear in a courthouse before an official of the government and make application for a license to wed. The contract is completed when an authorized person has performed a ceremony in conformance with law

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uniting the man and the woman in "holy matrimony." At that time, the most important contract of a lifetime is signed, sealed, and delivered.

In some countries, the state's interest in the stability of the marriage has led to the enactment of laws dealing with only a few proven and accepted vital things relating to the blood relationship of the partners, their freedom from certain diseases, and property rights. Certain ethical conduct of the parties toward one another finds sanction in the law; dissolution of the marriage covenant is permitted where either party to the marriage agreement makes a case in court against the once-loved partner which convinces the court that that partner has disregarded, broken or nullified the contract.

The church is unable to enforce its interests in the union as the state attempts to do; nevertheless, it sets about to impress upon its members the importance of preparing for marriage, the need of conformance with the provisions laid down in the law of the land, and the additional requirements that are laid down by the church as essential to the lasting ties of matrimony. In the Church of Jesus Christ of Latter-day Saints, candidates for marriage have been enlightened as to the joys of the eternal temple marriage available to those who are willing to comply with the laws of God through the inspired teachings of the Church.

Within the limits of the ability of the state and of the church to influence and control the beginning of the new family, a happy home is thus supposedly guaranteed. However, of much more concern as a basic factor in establishing a sound family is the groundwork that has been laid by the man and woman in preparation for the union. The state and the church, as insurers of marital bliss, cannot put down a foundation that will be firm and lasting if the support from beneath by the husband and wife team proves unstable.

Speaking figuratively, it is not important to all people that their house be built on a mountainside or on the lakeshore, but it is important that the people who are to live in the house be in agreement that the location is fully acceptable to both. This decision should be made before construction is commenced. Differences in such things as religion, recreation preferences, sometimes even political interests, are subject to comparison. Similarly, it is not good that the foundation provided by the state and the church be laid down on the loose sands of passion, for they can blow away in the wind or may permit the foundation to settle when storms come or when the full weight of the structure rests upon it. Neither should the surface be too firm, for it may not permit the sinking of foundations below the "frost line."

There is nothing else like a marriage; any effort to draw comparisons will not fit. The best that can be done, as one enters the unknown, is to select the best vantage points possible to survey the epic of life that begins with the words "I pronounce you husband and wife."

By the time the altar is reached, the partners-to-be should have defined a mutually acceptable understanding of the things they want out of the marriage and have determined the means of procuring them. The only truly happily married people are those who are getting out of marriage the things they want it to yield. Important among the things one must be prepared to do in marriage is to supply the cherished partner with the basic needs for which he hungers — and this even at the personal cost of keeping one's desires within the bounds of reason and possibility. Nothing short of a deep and ever-abiding appreciation for a mate, a continuing willingness to give credit to the mate for the contribution to one's life that marriage has brought, and a deep and ever-growing concern for the life partner's well-being and joy can result in marital bliss.

Through the processes of law in the name of the state, society gives legal sanction to marriage. The rights of the husband and wife and children are recognized and safeguarded insofar as the authority of the community reaches. The state can say that a husband shall support his wife and children. This can be enforced only to the point where the husband is not improvident or does not desert his family. In the event of such improvidence or desertion, the state must come to the rescue to finance the procurement of the physical needs of the family and to provide the services that will prevent, if possible, the development of a group of askew children such as the father may be — the kind that clutter society with misfits and delinquents.

The church can add its blessing to the union and its support to the decree of the state and promise peace and a stable home if the tenets of religion relating to family relations are carefully observed; but only the man and the woman can make a happy home. The actual cataloging and frequent review of the wants of the marriage partners is a process which should start in the days of courtship and continue forever. There must be a dedicated and unfaltering effort to provide these wants; a willingness to give more than one receives and to keep one's own wants within reasonable bounds. This is essential to a completely happy marriage. Talking things through in calmness with a sense of humor and a willingness to adjust in the interest of the mate are all part of the unwritten material in a successful marriage contract.

Basic Goals for the Family

by Reed H. Bradford

Main Idea or Concept

The careful establishment of family goals is an important factor in determining what each member of the family achieves in his life.

The position in which the sails of a sailing vessel are placed has a great bearing on which direction the vessel goes. In preparing to build a house, it is important to spend time on the blueprints for the house. The working out of such prints forces one to reach decisions as to the size of the rooms, their location one to another, the kind of materials to be used, the total cost, and many other questions. Similarly, it is vital that family members think through the major goals they intend to pursue throughout their lives. The following discussion seeks to suggest certain major objectives that members of the Church of Jesus Christ of Latter-day Saints might consider.

The over-all purpose for every member is to obtain eternal joy. Previous discussions in this series have indicated that everything that the Saviour did, including His voluntary death, the principles that He taught, and the Church that He organized, was done with the end in view that His brothers and sisters might know the same joy which He Himself had known. Every member must, therefore, judge all of his own actions to determine whether or not they will help him obtain this kind of joy. (See "The Glories of the Hereafter," page 395.¹)

Every child has a Heavenly Father in addition to his earthly parents. This statement has profound significance for all parents. Their objective must be to treat their children as nearly as possible the way our Heavenly Father would treat them. This further implies that the parents must study the principles of the Gospel to discover how our Heavenly Father does treat His children. It also means that a parent must give full devotion to trying to live these principles because it is one's behavior that has the most profound effect upon the children. The home is one of the most important teaching organizations because of the intimate relationship between parents and children, with

the children being conditioned in their attitudes, their goals, and their behavior by their parents' behavior.

Under the proper circumstances and with the right attitudes, children can learn a great deal from their parents. Parents have had much more experience than their children. Normally, they should have accumulated a considerable amount of knowledge and wisdom. Such experience, knowledge, and wisdom can be of great value to their children. Parents can make children aware of their great heritage, including the accomplishments of their ancestors, thus instilling a desire in their children to live in a manner worthy of that heritage and to add to it in the most efficient way possible. Parents taking advantage of "teaching moments" can help children understand the basic principles of the Gospel. (See "Testimony—the Most Precious Gift," page 361.) Then, of course, in innumerable other ways, children can receive from the persons who love them and have a desire to help them, knowledge and insights about many important decisions they will face in life. (See "Joseph Smith—His Parents and God," page 379.)

The Gospel teaches that there are certain basic and specific goals that family members should establish. The scriptures point out that there are certain things that one should accomplish during this life which are of utmost importance, not only for the few years one lives on this earth, but for all eternity. Some of these are as follows:

1. One should be "born again," meaning that one should receive baptism and the influence of the Holy Ghost in his life.

And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom. (Doctrine and Covenants 39:6.)

The Church of Jesus Christ of Latter-day Saints is the only organization which possesses the authority for granting this opportunity.

2. One should demonstrate loyalty to the teachings of the Gospel. This means that he must resist or reject ways of behaving often found in the world which would not contribute toward eternal joy. (See "Knowledge of and Obedience to Law Is Evidence of Maturity," page 366.)

¹(For Course 20, lesson of January 7, "God Gave Us the Family"; for Course 24, lesson of December 3, "Discipline as Responsible Behavior," and lesson of December 17, "Language Patterns Determined in the Home"; for teachers of Course 1, lesson of January 7, "I Am in the Family"; for teachers of Course 2, lesson of February 18, "Family in This World Is Part of Lord's Plan," and lesson of February 25, "Family Members Work Together in the Home"; for teachers of Course 4, lesson of February 25, "Being a Good Family Member"; and for home use.)

²Titles and pages in parentheses indicate supplementary articles in this issue.

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:25.)

3. Male members should, when of the proper age, be worthy to receive the priesthood. Again, the Church of Jesus Christ of Latter-day Saints is the only organization which possesses the authority to give individuals this opportunity. Its reception, however, is dependent upon the living of the Gospel.

... *The rights of the priesthood are inseparably connected with the powers of heaven, and . . . the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. (Doctrine and Covenants 121:36.)*

Women share in the blessings of the priesthood through their husbands.

4. Each individual should strive for an eternal marriage. One of the very great opportunities that each person has is to establish an eternal relationship with his mate and children. (See "Marriage—a Contract with State and Church," page 374.) This means being married by the proper authority in one of the holy temples of the Lord. Again, however, such a marriage will only be sealed by the "Holy Spirit of Promise" if one lives the principles taught by the Saviour. (See Doctrine and Covenants 132:26.)

5. Such things as wisdom provide lasting satisfaction. Those things which permit an expansion of the human personality and increase its power and influence for good are to be sought for by the Christian. These are one's "eternal friends" because they never leave you. (See "Thoughtful Training for Tomorrow," page 370.)

Seek . . . for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (Doctrine and Covenants 6:7.)

Competency in one's occupation is important. We live in an age of specialization. In most cases, the individual with the greatest training in his occupational field attains the greatest opportunities. Parents should plan with their children to provide such formal training. Since such training is expensive, it is often necessary to plan a long time ahead, when the children are still young, for this continued education.

Every good Christian is also a good citizen of his country. Every good member of the Church strives also to be a good citizen. In the Doctrine and Covenants we read:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, . . . (Doctrine and Covenants 134:1.)

If such goals as the above are established early in the life of the child, they will have the greatest meaning. They will then serve like a beacon light in one's life. Having been established as guides for one's actions, they will assure the individual of achieving the maximum joy.



SUGGESTED AGENDA FOR HOME EVENING

Prayer.
Hymn: "The Lord My Pasture Will Prepare," *Hymns*
—Church of Jesus Christ of Latter-day Saints, No. 118.—Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number.

Lesson: "Basic Goals for the Family."—Adult leads.

- A. Begin this lesson by asking each member of the family what things he wants most in life and why he wants them.
- B. Then ask each person to state what he thinks our Heavenly Father wants each one of us to achieve on this earth.
- C. Then proceed with the lesson as outlined.
 1. The over-all purpose for every member of the family is to obtain eternal joy.
 2. Every child has a Heavenly Father in addition to his earthly parents.
 3. Under the proper circumstances and with the right attitudes, children can learn a great deal from their parents.
 4. The Gospel teaches that there are certain basic and specific goals that family members should establish.
 - a. One should be "born again."
 - b. One should demonstrate loyalty to the teachings of the Gospel.
 - c. All male members should, when of the proper age, be worthy to receive the priesthood.
 - d. Each individual should strive for an eternal marriage.
 - e. Such things as wisdom provide lasting satisfaction.
 - D. Competency in one's occupation is important.
 - E. Every good Christian is also a good citizen of his country.

Hymn: "Baptism," *The Children Sing*, No. 66.—Children.

Scripture Memorization: Doctrine and Covenants 39: 6; *Abraham* 3:25.

Activity: Flannelboard story, "Joseph Smith — His Parents and God."—Mother or other adult tells.

Hymn: "Do What Is Right," *Hymns*, No. 27.—Family.

Prayer.

CURE FOR TEACHER TURNOVER

by General Superintendent George R. Hill

LAST week, a friend of mine, mother of a 14-year-old daughter and herself a successful and devoted Junior Sunday School coordinator, told me she had been asked by her bishop to teach the class of 14-year-olds in lieu of her Junior Sunday School position. Heartbroken at the thought of giving up her job with the little ones, she nevertheless accepted the bishop's call.

Her new roll book showed that there were 15 youngsters that should be attending her class — eight boys and seven girls, which included her own daughter. Instead, she had an attendance of an irregular five. She discovered that this class had had three different teachers in about that many months — commentary enough to explain the low attendance.

She determined that she was going to reach the entire 15, but how? She took the matter up with her husband who, by the way, is not a member of the Church. He was very devoted to his daughter, and he worked with his wife in preparation for a wonderful party at their home.

The teacher drove her car to pick up the girls and then made another trip to get the boys. She was successful. What a party they had! Eats, and then games, the girls standing the boys! They voted to have similar parties frequently. Then the teacher drove them home — the girls first and then the boys. She said she did not want to be the means of getting them started to dating by allowing them to walk home together.

The Sunday following her party she had a fine attendance at her Sunday School class. She had so prepared the lesson for the next Sunday that she had intriguing assignments for her pupils, and again 14 of the 15 members attended. She has since won over the ringleader and now has 100 per cent attendance.

It has been a number of months now since that first party. She has had 100 per cent attendance at her Sunday School class each Sunday and 100 per cent attendance at each party for some months. Her husband joins right in at each party. The

stake missionaries have told her he is much nearer to baptism than he realizes.

This reminds us of the first Sunday School Convention film we had, "Pupil-Centered Teaching," which all of you ought to see again. It is a motivating view of Sister Ella Stratford's wonderful class in Monument Park Ward. By means of her technique, she had regularly 100 per cent of her class attending Sunday School and attending weekly meetings to get their lessons ready for Sunday School. (See "The Power of Love in Teaching" by Minnie E. Anderson, *The Instructor*, December, 1960; page 422.)

How many children are there in every ward whose parents would similarly respond to a call from the bishop to teach in the Sunday School for at least a year and who, with similar planning, could regularly attract 100 per cent of their pupils to Sunday School?

That is where preparation meeting comes in — a monthly round table discussion with all the teachers of each class in the stake making plans for the four lessons in the month ahead. Each teacher should study each of the four lessons in advance and go to preparation meeting prepared to make a contribution which others might follow. It is all in adequate planning far enough in advance to get the results we are after.

That also is where *The Instructor* comes in. This magnetic magazine is planned with meticulous care to help the teacher in every department. In the August, 1961, *Instructor*, for example, there are 24 articles. Each one is well worth reading. It was written with you in mind. "True Education" by President McKay; "The Gospel Makes Men Brothers" by Leland H. Monson; "Create in Me a Clean Heart," by Z. Reed Millar; "Beware of Bypaths to Destruction," by Dr. Marlow R. Harston; "Tithe Paying—a Step toward Perfection," by Minnie Selkirk; and "Margin of Mastery," by Wendell J. Ashton to mention only a few very timely articles applicable to each department and to the home, each worth the entire subscription price.

Too few teachers and officers are making full use of such helps. Too few wards are subscribing for the three copies of *The Instructor* which are needed for the ward library. Too few *Instructor* Use Directors have been appointed to call attention to timely articles for various uses.

A few wards have splendid libraries. Some of them have bound volumes of *The Instructor* and a classified list of articles for the past eleven years, which gives the teachers ready access to a wealth of enrichment material. How I wish all teachers had access to such a library! Then with adequate pre-indoctrination, our teacher turnover would be greatly reduced if not done away with entirely.

(For all Gospel teachers and administrators.)



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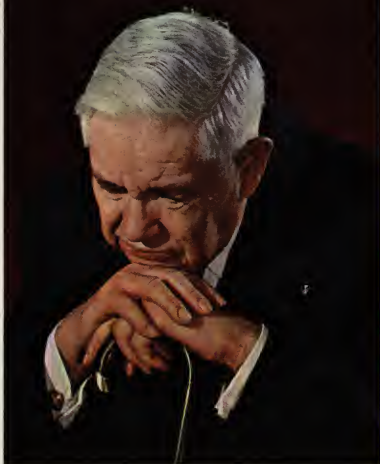
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First of a series . . .

ADVENTURES OF THE SPIRIT

From an interview with the late
President J. Reuben Clark, Jr.
OF THE FIRST PRESIDENCY

by **LORIN F. WHEELWRIGHT***
*Associate Editor and Chairman
of the Instructor Committee*

TWO WORLDS INHABIT MAN: the outer world of people and affairs, and the inner world of thought and purpose. Not only have these two worlds inhabited President Clark, but he has inhabited them. Upon entering his study, one is immediately impressed by mementos of great men who have shaped history, and by many books, large and small. Not only do the mementos echo the clamor of world events, but they speak a quiet language of trust, responsibility, friendship, and integrity. Here, in one room, are gathered a thousand shadows of heroes who have walked the earth since time began. Here is a congress of great spirits whose voices need only the turning of a page to speak out for great causes. Here, too, are pictures inscribed in the living script of the hand-held pen, saying: we know this man, we trust this man, we love this man as a friend.

Of whom do they speak? Joshua Reuben Clark, Jr. That is the name one sees above the signatures of Calvin Coolidge, Herbert Hoover, William Howard Taft, Charles Evans Hughes, Franklin D. Roosevelt, Ambassador Dwight Morrow and a throng of names which spell the history of our times. And what do they say? "To my beloved friend," "With sincerest personal wishes for success," and sentiments of "God speed in your mission."

Mingled among these faces are those of earlier days. When President Clark spoke, they came to life. "One day I had a visitor," he said, "a relative by law — who was a New Deal Democrat. As he looked about this room, he said, 'And I'll bet there is not a Democrat in the whole bunch!' To which I replied, 'Here above my desk is the greatest Democrat of them all and one I profoundly respect as a great American,' and I pointed to this picture of Thomas Jefferson."

It was my associate, Ralph Clark, who said, "President Clark, you *are* a rock!" This seemed to be a key to the deeply etched countenance of a face which reflected the erosion of many years and the fine etching of resistance to many forces. I thought, here is

* Author's note: President Clark called me one day and asked if I might come to his home and take some photographs for his family and friends. I invited my associate, Ralph Clark, to join me; and we converted President Clark's study into a temporary studio. As the sittings progressed, the President responded to questions in a most interesting manner. Later that day, while events were still fresh in my mind, I wrote this account. It was scheduled to appear

in February as part of the series, "Adventures of the Spirit"; however, the Sunday Schools believe it appropriate to publish the article now as a tribute to President Clark, whose recent passing marks the close of a lifetime of service. In regard to the portraits, the President said of the bowed head, "This one is for my family," and of the other, "This one is for the Church." With permission of the family, we share them both with all of our readers.

a rock, to be sure, and one which the tides and storms of life have only polished the brighter and silhouetted the higher against the low landscape of ordinary men.

"Speaking of politics," I ventured, "Didn't you run for the Senate once?" "No," came the answer, "I ran for the nomination, but I was beat by traded votes." At that point I thought I saw one of the character lines deepen ever so slightly — a line of resistance against corruption. "Perhaps," I said, "that kind of shenanigan is a price we pay for democracy?" "Yes," he replied thoughtfully, "and if we must pay that kind of a price, it is still the best government on earth!"

My eye caught the signature of Charles Evans Hughes, and the letterhead was "Department of State." "What kind of a man was Hughes?" I asked. "Oh, he was a man of remarkable talents, though not the greatest Secretary of State. His memory was phenomenal. He could compose a speech in the afternoon, read it over once, take a nap, and that very evening deliver it word for word from memory."

"Did you ever meet Franklin D. Roosevelt or have business with him?" "Oh yes, indeed," came his reply. "I was serving as ambassador to Mexico, and Roosevelt called me in to see him. He said he was sorry that my appointment was political because he would have to appoint someone else to my place, but would I please attend the Pan American Conference coming up soon? I knew he was coming to this question, and I diverted him several times; but he asked it and I replied, 'Is this a political trade of some sort, or do you really want me to go?' to which he answered, 'I really want you to go.' Then I thought a few moments and said, 'I have been taught and firmly believe that when the President of the United States asks us to do something, we do it. You have asked me and I will go.'"

At this point we turned to a manuscript, typewritten in all capital letters with the name of Will Rogers, Beverly Hills, California, printed across the top. It was a tribute to President Clark to be read at a banquet in Los Angeles honoring him as former ambassador.

Will Rogers said, "Morrow was the best ambassador that ever lived, for he admitted that he wasn't one and knew nothing about it. But if you send me out on a job where I have to play a mouth organ (and I know I can't play it), I will go hire me the best player in the country that can play it."

"Morrow asked: 'Who knows Mexico, and who knows International Law?' There was a chorus,

hundreds of voices, and they all said, 'Reuben Clark.' So Morrow became a great ambassador because he got his advice from a man that knew, and if little Dwight Morrow was there tonight you would hear an eulogy of this Reuben Clark from the heart of the finest public servant it was every my fortune to know. . . . Mexico is as fine a neighbor as a country ever had, if we just realize that it's their country, and not ours, so God bless Reuben Clark, and make him a Democrat, or Republican, as necessity demands." — Will

This pleased President Clark, I could tell by the nod of his head and the breadth of his smile. And any misconception of him as a partisan first and patriot second was washed away in that smile. At that point I resolved to write some of these observations so that others, not knowing President Clark's inner thought on these matters, might not be misled by rumor or hearsay.

This resolution was strengthened by another response. He said, "I was working on an international legal problem involving some interests in a foreign country. Large sums of money were involved in some investments in that country, and we were concerned for the stability of the government at that time — and rightly so. A person high in a department of government said not to worry, that he had access to confidential information and that he would be able to tip us off before anything drastic could happen. At that moment I resented the man and his abuse of such confidential information. He had no right to use it for private gain. I did not trust him then and I never have since."

We thought a portrait study with President Clark before an open book of scripture would be appropriate. I asked him, "What are your favorite passages of scripture, President Clark?" He thought a few moments and said, "I really don't know — there are so many." He thought deeply and his face took on an appearance of one in communion with an inner spirit. A glow seemed to come over him as he probed for the very words of Christ that he uttered, "When Jesus spoke to Martha, He said: ' . . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. . . ' " (John 11:25, 26.) He thought a moment and quoted from John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

At this point I commented that Christ spoke concisely. To this he responded: "One sentence of Jesus says more than volumes of other literatures, as great as they are."



President J. Reuben Clark, Jr.

FIRST COUNSELOR IN THE FIRST PRESIDENCY
Church of Jesus Christ of Latter-day Saints

The deep thought and the way he leaned upon the handle of his cane as he recalled the words of Christ suggested a picture, which we took. His head seemed to drop into an inner reflection. That, to me, was the most spiritual and significant view of his countenance during the entire day.

Later, he invited us to lunch. He said, "There is no good reason why you cannot say yes, is there?" And there was not. He commented on my remark that on that very day I was to speak before a Sunday School Convention in my own state. He said, "How strange it must be to meet with your own neighbors instead of travelling so far." I asked him what I should say that reflected his thought on teaching. He said, "Teachers teach the Gospel only when they know it. The reason so many talk about so much that is unrelated is that that is all they know. They talk about what they know and they do not know the Gospel." I then asked him if he had any unpublished articles that we might use in *The Instructor*. He said, "No, there is too much commentary being written — too many books which relate the idle thoughts and casual observations of those who write. Very little expresses deep thought and insight, in fact, much is written that does not ring true! — too much!"

At the luncheon table, President Clark pointed to a cabinet behind us and said, "There is some of the most beautiful, hand-wrought silver I have ever seen. It was given to me by my associates in Mexico City. There is a tray which has the signatures of my staff engraved on a curved surface and bearing the facsimile of each name." We examined the silver and it was elegant. "This tray belonged to a Mexican high official. He invited me to his home and showed me his many artifacts. He persistently inquired which pieces did I like? Knowing his custom and hospitality, I hesitated to express an opinion, but did apparently nod toward this tray. He took it from his case and insisted that I have it as a gift, and there it is. You will note that each pattern is different from the others. That is the art of the Mexican silversmiths."

Following lunch, we were shown four hand-carved chests. The wood seemed hard, like mahogany, and deep in color. Two of the chests had the massive character of old Spanish treasure chests. He opened one wide to show us how spacious it was, how solidly built, and how the wood was hand-hewn. The outside was completely covered with deep engravings. One chest of drawers brought forth this comment from the President, "This was hand-carved from a photograph. When

it was delivered, there was white paint on these decorative designs. We thought it better to have bone or ivory designs as in the original prototype, and a Mexican workman came to our home with his saw, knife and a large piece of bone. This is the result. Those people are artists, as you can see."

Here was a man who loved fine craftsmanship and design. He loved the personal touch of the artisan's hand. He appreciated the care and aesthetic judgment of each worker. At this moment I reflected on an observation often made at festive occasions when silver trays and other mementos are bestowed upon honored guests. I commented, "What will ever become of this? Will it end in some attic or be passed on to in-laws?" After viewing these gifts and the care with which they were preserved, I knew that President Clark valued them for the friendship and respect they symbolized. For him they personified loyalty of co-workers and loving care of devoted artisans.

As we packed to leave, my associate asked, "President Clark, are you going to preserve these memories in a book for others to share?" He said, "Here they are, they mean much to me, but to others?" and his voice trailed off. I said, "It has been my observation that men are remembered for their creations — composers leave songs . . ." "Yes, but I am no composer, only those things are remembered which have popular appeal." Then he thought a few moments and spoke with deep reflection: "I have lived long enough to know that these things will be forgotten." I wondered at his comment. It recalled a quotation from Lincoln, "The world shall little note nor long remember what we say here . . ." But, people do remember.

President Clark has carved his personality into the Twentieth Century as a master of the law, a statesman, a churchman, and a man of character. His life-long study of the scriptures is reflected in his writings, his sermons, and his public service. Both worlds of President Clark will remember him: the outer world of people and affairs, and the inner world of men's thought and purpose. The inscriptions of personal regard from the great men of our generation will take their place among the relics, but his example of dedication to good government, to living the law, and to duty, will stand as goals for others to seek and ideals for others to reach. The epitome of his life seems best expressed in one of his own precepts: "It is not where you serve, but how." Such are my reflections after studying the deep lines of character that mark the man whose portrait we recorded on January 10, 1960, in his 88th year — Joshua Reuben Clark, Jr.



CH86

CH81

CH84

CH83

CH78

CH90

CH85

Joseph Smith, his parents and God

by Marie F. Felt

NOT far from the Hill Cumorah, which is located in the western part of New York State in the United States of America, lived a family by the name of Smith. In this family were the father and mother and eight children.

In this group of happy brothers and sisters was a boy named Joseph. At the time that our story begins, Joseph was 14 years old. He helped his father and brothers on the farm.

Near the farm where Joseph lived there were many different churches. Each minister tried to see who could get the most people to join his church.

As he listened to what each of the ministers said, Joseph became very much confused. He knew that not all of them could be right because they all told different stories about our Heavenly Father. He wanted to join one of the churches, but he could not tell which was the true and right one.

One day he sat reading from the Bible a verse in the book of *James* that seemed to tell him exactly what to do. This is what it said:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Joseph read the verse once more. Surely if anyone lacked wisdom, he did, he thought to himself. He decided that the thing for him to do was to ask our Heavenly Father which church was the true one. [End of Scene I.]

One morning he went to the woods near his father's home. He looked around for a place where it was quiet and peaceful. There, in this quiet, beautiful place, Joseph knelt to offer his humble prayer to God, our Father.

As Joseph began to pray, something very strange happened. Everything about him seemed to go dark, and he could not speak. He felt that something evil had power over him, and he called to our Heavenly Father for help. Just at this moment a great light appeared above him. It was far brighter than the sun even at noon. Soon the light came close enough to Joseph so that in it he could

see two Persons. One of them, pointing to the other, said, "Joseph, this is My Beloved Son. Hear Him!"

Joseph told Jesus that he wanted to know which one of all the churches on this earth was the true one.

Much to his surprise, he was told not to join any of them; that all of them were wrong. He told Joseph also that the true Gospel would at some time be made known to him.

After these instructions to Joseph the two Personages left him and the bright light went with them and the woods once more became as when Joseph had first entered them that morning. [End of Scene II.]

When he returned home, his mother was the first to meet him. She noticed immediately that there was something strange about him and asked Joseph what had happened. He told her that he had learned for himself that none of the churches on the earth at that time was right.

Within the next few days, not only his family had heard of the wonderful vision that Joseph had had, but also people for miles around. Almost everyone except his family made fun of him, saying that such things did not happen any more, that God our Father and Jesus Christ would not come to this earth to speak to anyone.

Joseph, however, knew that what he had told people was true. [End of Scene III.]

Three years later, in September, 1823, Joseph decided again to offer a special prayer. He wanted to know if our Heavenly Father was pleased with him. Humbly he knelt in prayer again, this time in his bedroom. As he prayed, the room began to grow lighter. As Joseph looked up, he saw an angel. The angel said that his name was Moroni and that he had come from the presence of our Heavenly Father with a message for Joseph.

Hundreds of years before, Moroni had lived upon this earth, very near to the place where Joseph's home was. At the time he lived there, however, the people had been very wicked and Heavenly Father had allowed them to be destroyed. Only he, Moroni, had been spared long enough to write the final words about these people upon the golden pages of a book.

Moroni also told Joseph that he had been sent by our Heavenly Father to tell Joseph about this golden book and just where it was hidden.

After delivering his message, Moroni disappeared. As Joseph lay thinking and wondering about all that he had heard, Moroni came again, repeating exactly the same message and instruc-

(For Course 5, lesson of November 26, "The Courage of the Prophet Joseph Smith"; for home use; and of general interest.)

tions that he had given Joseph the first time, and adding a message about things which were soon to happen on the earth. A third time he returned that night, repeating again his wonderful message to this young man, telling him also that Joseph would be tempted to sell the book for money and become rich, but that he must not do it. [End of Scene IV.]

As Moroni left for the third time, Joseph noticed that it was becoming daylight. He arose and went to the fields to help his father. After he had been working for a short time, his father noticed how tired he was and told him to go to the house and rest. As Joseph climbed over the fence he fell to the ground unconscious. As soon as he recovered the Angel Moroni appeared to him again, repeating the same message that he had given Joseph three times the night before. Moroni told Joseph to go to the Hill Cumorah where he would meet him and show him the precious book. But he was told to return to his father first and tell him all that had happened. This Joseph did. [End of Scene V.]

When he came to the hill, he walked directly to the place where the records were hidden. He had seen the place the night before in his vision. He pried loose the rock that covered them and lifted it to one side. As he gazed upon this beautiful golden book and the other sacred treasures that he saw, he was filled with amazement. He reached forth his hand to get them, but he could not. Each time his hand got close to the records he felt a shock, which took away some of his strength. He was puzzled and wondered why he could not get the plates.

Just then the Angel Moroni appeared. He explained to Joseph that it was not time for him to receive the golden plates. Instead, each year, for four years he was to come to this spot. There Moroni would meet him and give the instructions that our Heavenly Father would have for him. Joseph did as the angel commanded; and, at the end of four years, the precious golden book was placed in Joseph's arms to be guarded and cared for until his work with it was finished. He was then to return it to the Angel Moroni. [End of Scene VI.]

How to Present the Flannelboard Story

Characters and Props Needed for This Presentation Are:

- Joseph Smith, studying the Bible. (CH78.)
- Joseph Smith, kneeling in prayer. (CH79.)
- Joseph Smith, standing. (CH80.)
- Joseph Smith's mother seated in a rocking chair, holding baby Lucy. (CH81.)
- Joseph Smith's father, standing. (CH82.)
- Other Smith children. (CH83, CH84.)
- A stone box (as it might have appeared) in which the record was hidden. (CH86.)
- Stone and grass to cover box. (CH87, CH88, CH89.)
- The Angel Moroni. (CH90.)
- Joseph kneeling by box. (CH91.)
- The gold record. (CH85.)

Order of Episodes:

Scene I:

Scenery: The living room of the Smith family.

Action: Joseph is seen at the table with the open Bible in front of him. (CH78.) His mother is seated in a rocking chair a short distance from him. (CH81.) His father is standing by the fireplace. (CH82.) Other Smith children are seen in the background. (CH83, CH84.)

Scene II:

Scenery: The grove of trees, now known as the Sacred Grove.

Action: Joseph is seen kneeling in prayer as he asks our Heavenly Father his question. (CH79.) He receives an answer from God, our Heavenly Father and His Son, Jesus Christ.

Scene III:

Scenery: Same as Scene I.

Action: Joseph is seen as he enters the living room door. (CH80.) He tells his mother (CH81) what he has learned.

Scene IV:

Scenery: Joseph's bedroom.

Action: Joseph is seen praying by the side of his bed. (CH91.) The angel Moroni appears. (CH90.) He tells Joseph who he, the angel, is and why he has come. He appears to Joseph three times and repeats the same message.

Scene V:

Scenery: An outdoor scene — a field near the Smith home.

Action: Father Smith is seen working there. (CH82.) Joseph comes to tell his Father about the angel Moroni and his message. (CH80.) Father Smith tells Joseph to obey the angel and do as he has been commanded.

Scene VI:

Scenery: The Hill Cumorah.

Action: Joseph (CH91) is seen by a rock (CH87, CH88, CH89) which he has just pried loose. As he gazes at the sacred treasures (CH85), the angel appears again. (CH90.) He tells Joseph to come to this place at the same time each year for four years. After four years, the angel (CH90) gives Joseph (CH91) the golden record. (CH85.)



Scene I

Scene II



Scene III

Scene IV



Scene V

Scene VI

"We believe in God..."

by William P. Miller

TO THE TEACHER: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on Stake Conference Sunday during the first quarter of 1962. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the Sunday School classes that will be held on Stake Conference Sunday so the teacher will be able to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher. It may be that a particular section of this outline should receive special emphasis in certain wards. However, it is recommended that the objective be followed as stated.

Objective: To develop in each person a clear understanding of and appreciation for the meaning of the *First Article of Faith*. This understanding and this appreciation should lead to greater faith in God.

The *First Article of Faith* states, "We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost." This clear and positive declaration is rightfully stated as the first of the thirteen *Articles of Faith* because the basic foundation of our religious faith depends upon the meaning of this statement.

It is recommended that chapter two of *Articles of Faith*, by James E. Talmage, be used as the basic text for the presentation of this lesson. The references to page numbers in the lesson refer to the pages in this book.

Before attempting to understand the Godhead, it is important to establish the existence of God. Elder Talmage does this in a very clear way on pages 29 to 39. Teachers should study these pages carefully.

He presents the case under three headings: 1. The evidence of history and tradition. 2. The evidence of human reason. 3. The evidence of revelation.

Although Elder Talmage wrote this material many years ago, the case presented in these 10 pages is just as sound today as it was at that time. The tremendous progress in scientific fields characteristic of the last 30 years has not weakened the case for the existence of God. There is evidence that there is greater interest in religion today than a generation ago.

In a talk to the students at Brigham Young University on Feb. 24, 1960, Dr. Harvey Fletcher, one of the great scientists of our day, called attention to the fact that the great scientists of the past were religious men. He mentioned among these Sir Isaac Newton, Michael Faraday, James T. Maxwell, William T. Kelvin, and Louis Pasteur. He then indicated that the great scientists of our day are equally devout in their religious beliefs. This point might well be stressed by teachers to correct the belief held by some young people that to be a scientist, a person must be irreligious.

What is the sectarian view of the nature of the Godhead? On pages 47 and 48, Elder Talmage refers to the Council of Nice in A.D. 325, which developed the Nicene Creed. The description of the Godhead in that creed is still accepted by many sectarian groups today.

What are the teachings of the Church of Jesus Christ of Latter-day Saints concerning the Godhead? Elder Talmage clearly answers this question on pages 39 to 41.

What are the personality characteristics of each member of the Godhead? Elder Talmage explains these on pages 41 and 42.

The teacher should explain to the class the meaning of the following statements: "God is Omnipresent," "God is Omniscient," "God is Omnipotent," "God is kind, benevolent, and loving." (See pages 42 to 44.)

Atheism is not new to the world. Many individuals have professed belief in atheism during the past centuries. Elder Talmage explains the relationship of idolatry and atheism to a correct belief in God on pages 44 to 47. Teachers should present this material as an important part of this lesson.

Young people should realize that it is patriotic to be religious and that it is also popular to be religious. Young people who develop a firm and strong faith in God share these basic beliefs with the great leaders of the past and present.

For further reference, see "Science and Religion," by Dr. Harvey Fletcher, *The Instructor*, December, 1960; pages 398-401; and "God, Our Eternal Father," by David O. McKay, *The Instructor*, October, 1958; pages 289, 290.

(For Course 28, lessons of January 14 and 21, "The Articles of Faith"; and of general interest.)



Advancement of Classes

Sunday, Jan. 7, 1962, will be the day for advancement of classes and for the overview of the new lessons for the year. Neither should be a problem if the ward superintendency follows fundamental procedures.

Well ahead of the end of the year the alert superintendency and secretary will study the rolls and estimate the attendance of each class for 1962—like a businessman's budget—and prepare for the superintendency's benefit an assignment of classrooms appropriate in size for the several classes.

On January 7, no announcement of advancements is made in the worship service. This would detract from the quiet reverence and take the worshiper's thoughts away from the purpose of the service. The Sunday School separates from the worship service to the class and classrooms of 1961.

Ordinarily the classes will remain in the same rooms and will have the same teachers as those of 1961. When this happens, each teacher introduces the new subject for the year; and the new work begins without disturbance.

When there is a change of rooms, it is advisable to take the new class to a vacant room. So unless the classroom size discrepancy requires a different plan, the older students should be moved first. To do this, the superintendency starts with the class which has been studying Course 15, "Life in Ancient America." The members of this class are then combined with those of former Course No. 17, "An Introduction to the Gospel," in one room, where they will study Course 18, "Christ's Ideals for Living." If this class is large and contains members who have been in the Gospel Message Department (Courses 16, 17, and 19) for four years, a Junior Gospel Doctrine class should be formed of these young people and other younger members of the Gospel Doctrine class to study Course 26, "The Good Life."

The members of the class who were studying Course 13, "Principles of the Restored Church at Work" in 1961 are then escorted to the room vacated by the former pupils of Course 15. The former pupils of Course 11 go to the room vacated by the former pupils of Course 13, and so on.

In the Junior Sunday School, the children who will be 4 years old on Sept. 1, 1962,¹ are taken out of Course 1 and joined with the members of Course 1a to form Course 2, which is then composed of

pupils who will be 4 and 5 years old on September 1. *This is the only class in which the individual ages of the members are important on this day.* Disregard individual ages in all other advancements and advance whole classes only. Do not make individual adjustments at this time. Displacements can be corrected later. Changing one individual on this day from the normal advancement of his class invites others to adjust themselves.

The advancement schedule is outlined on page 384.

The course titles for the Sundays of the first quarter are shown on pages 392 and 393. The texts are the same as those for 1960, with improvements in the teachers' supplements, except for the following courses:

The text for Course No. 1, "A Gospel of Love," is a new text written by the Junior Sunday School Committee for this course.

The text for Course No. 6, "What It Means to Be a Latter-day Saint," has been combined with the teacher's supplement to make one large teacher's text. It is not intended for use by the class members.

Course No. 8, "Old Testament Stories," has a new teacher's supplement.

Course No. 10, "The Life of Christ," has some revisions, plus a new teacher's supplement.

Course No. 12, "The Church of Jesus Christ in Ancient Times," has a greatly revised teacher's supplement.

Course No. 23, "Teaching the Gospel," has been extensively revised and simplified.

Course No. 25, "Parent and Youth," will have no teacher's supplement for 1962. Helps will be given through stake board members. The manual has been reorganized.

Course No. 27, "The Good Life," a new manual by Dr. Harvey Fletcher, has some refreshing definitions by a scientist of what constitutes the good life and why the Latter-day Saints enjoy it. Dr. Carl J. Christensen's teacher's supplement is, in reality, a second text full of additional material on the same subject. Most teachers will recommend that their class members purchase Dr. Christensen's supplement as well as Dr. Fletcher's text.

A new teacher's supplement has been written for the "Articles of Faith," Course 28, the Gospel Essentials class.

—Superintendent David Lawrence McKay.

¹Note this change in the 1961 Sunday School Handbook.

Answers to Your Questions

When Does a Stake Board Member Visit Officially?

Q. *When is a stake board member visiting a ward officially?*

—Regional Conference.

- A. 1. When visiting a ward with or without other members of the board.
2. When visiting his own ward on fast Sunday.
3. When visiting in his own ward the department to which he is assigned.
4. When visiting a class for the purpose of introducing a new teacher to his work.
5. When visiting a class for the purpose of assisting a teacher.

Visits with teachers and telephone calls, letters, and cards to them are all listed under column 14 in Report Form 6 under "Number of Other Contacts."

When Do Teachers Learn Enlistment Program?

Q. *When are teachers taught the enlistment program?*

—Regional Conference.

- A. Stake board members should discuss enlist-

ment at each stake monthly preparation meeting. Where faculty meetings are held, enlistment work and how it is performed should be discussed. By special appointment, teachers may be called to meet with the ward superintendency in weekly council meetings to learn the enlistment program. A member of the ward superintendency assigned to enlistment is responsible to see that every teacher understands the enlistment program.

—Superintendent Lynn S. Richards.

Memorized Recitations

for Jan. 7, 1962

To be memorized by students in Courses 10 and 18 during November and December, and recited in the worship service January 7 (taken from Course 10, *The Life of Christ*, and Course 18, *Christ's Ideals for Living*).

COURSE 10:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree

planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

—Psalm 1:1-3.

COURSE 18:

"And Jesus answering said unto him [John], Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

—Matthew 3:15-17.

Coming Events

Dec. 24, 1961	Jan. 7, 1962
Sunday School	Pupil
Christmas	Advancement;
Worship Service	New Courses Begin

• • •

Jan. 14, 1962
"100-per-cent" Sunday

Schedule for Memorized Recitations 1962

Jan. 7	— Courses 10 and 18.
Feb. 4	— Courses 8 and 14.
Mar. 4	— Courses 6 and 12.
Apr. 1	— Courses 10 and 18.
May 6	— Courses 8 and 14.
June 3	— Courses 6 and 12.
July 1	— Courses 10 and 18.
Aug. 5	— Courses 8 and 14.
Sept. 2	— Courses 6 and 12.
Sept. 30	— Courses 10 and 18.
Nov. 4	— Courses 8 and 14.
Dec. 2	— Courses 6 and 12.

Advancement Schedule, January 1, 1962

1961
COURSE
NO.

1961 SUBJECT

1962
COURSE
NO.

1962 SUBJECT

- | | |
|--|---|
| 1. Sunday Morning in the Nursery — — — — —→ | 1. A Gospel of Love ¹ |
| 1. Sunday Morning in the Nursery — — — — —→ | } 2. Growing in the Gospel, Part I ² |
| 1a. Beginnings of Religious Praise — — — — —→ | |
| 3. Growing in the Gospel, Part II — — — — —→ | 4. Living Our Religion, Part I |
| 5. Living Our Religion, Part II — — — — —→ | 6. What It Means to Be a Latter-day Saint |
| 7. History of the Church for Children — — — — —→ | 8. Old Testament Stories |
| 9. Leaders of the Scriptures — — — — —→ | 10. The Life of Christ |
| 11. History of the Restored Church — — — — —→ | 12. Church of Jesus Christ in Ancient Times |
| 13. Principles of the Restored Church at Work — — — — —→ | 14. Message of The Master |
| 15. Life in Ancient America — — — — —→ | } 18. Christ's Ideals for Living |
| 17. An Introduction to the Gospel — — — — —→ | |

NOTE: Except from Course 1, group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

Elective Courses for Adults in 1962:

20. Family Exaltation (Genealogical Training)
23. Teaching the Gospel (Teacher Training, Restricted)
25. Parent and Youth (Family Relations)
26. The Good Life (Gospel Doctrine)
28. The Articles of Faith (Gospel Essentials)
See The Sunday School Handbook for membership.

¹Children who will not be four years old on Sept. 1, 1962.

²Includes from Course 1 only those children who will be four years old by Sept. 1, 1962.

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IT was a very busy day at Lisa's house. Mommy was happy. Daddy was very happy. Lisa tried hard to be happy, too; but she just couldn't.

Lisa had known for a long time that someday she and Mommy and Daddy would move to a new country. Ever since the missionaries came to their home, Mommy and Daddy had been very happy. Mommy sang as she worked. Daddy was always laughing and joking. They often talked of their plans to move to the United States and make a home in Utah. Lisa loved her home in Denmark; and every time Daddy and Mommy talked about going away, Lisa just sat still and listened and in her heart hoped they would never go.

But Lisa knew now they were going. All day Mommy had been packing things in bags and boxes. Daddy whistled a gay little tune as he helped her. Lisa had helped, too; but she kept thinking, "How can I leave beautiful Denmark and my friends and even my bicycle?"

"Come, Lisa," said mother, "We must go to bed early tonight, for tomorrow we start our journey."

"Why, Mommy, why must we go?" sobbed Lisa. "I don't want to leave my home and my friends."

Mother took little Lisa on her lap. She brushed away her tears and patted her. "We are just a little part of a big world," she said gently. "Long ago our Heavenly Father made this beautiful world for us. All the people who live on the earth once lived in heaven with our Heavenly Father. We are all His children and He loves and watches over us, no matter where we live. We will be happy in Utah just as we are here. It will be our home, and we will love it."

The flight on the big plane was very exciting. Lisa asked many questions and had lots of fun with Daddy and Mommy. In just a very few days Lisa's family found a house to live in. Soon they were all settled. When the excitement of moving was over, Lisa felt lonely.

One morning she stood on the steps of her new home. Then she walked slowly down the steps and wandered around the yard. It was a pretty yard. Bright colored flowers bordered the green grass, and two large trees made everything shady and cool. As she walked back toward the house, Lisa heard someone speak. She turned around and right by the gate she saw a little boy just her size. He had dark, curly hair and brown eyes that smiled at her.

"Hello, I'm Mike. May I play with you?"

Lisa didn't know the strange words, but she

New Friends in a New Land

by Margaret I. Kitto

understood what he meant and opened the gate. Just then a robin came hopping up to them. Mike made his arms into wings and began to hop about on the grass. Lisa giggled. Then she tucked her hands under her arms for wings and went hopping about, too. The two "birds" laughed so much and hopped so hard they just toppled right over. They sat there for a few minutes looking at each other and smiling.

Early next morning Mike came to the door. As he greeted Lisa, he motioned for her to come. Mother suggested that perhaps he wanted her to play, so Lisa followed Mike into his yard. There was a big sandpile and some wonderful swings. The two children had a gay time playing together.

"Swing, swing, swing, swing," sang Mike as they glided back and forth.

"Swing, swing," Lisa started to sing.

"Good, good," shouted Mike. "You can say it just right."

Day after day Mike and Lisa played together. Day after day she learned how much they were alike.

When Sunday came, Lisa awakened early. Mike was taking her to Sunday School, and she was very excited. She put on her prettiest dress and brushed her golden hair until it was shining.

As Lisa walked into Sunday School and heard the organ music, she felt all warm inside, the same as she did in Denmark. She hummed with the children as they sang. The words sounded different, but the melodies were the same. The sacrament was the same, too. When a little boy said the prayer, Lisa prayed in her heart. During the lesson time, the teacher smiled at Lisa and patted her hand. Lisa was very happy because everyone was so friendly.

After Sunday School, Lisa saw Mommy and Daddy coming out of the meetinghouse with the big people. She ran to mother and threw her arms around her neck. "Oh Mommy, you were right! The world is a beautiful place, and I do love my new home and friends."

For Course 2, lesson of January 7, "Heavenly Father's Family"; for Course 1, lesson of December 3, "We Love Our Neighbors and Friends"; and for home use.)

"The Lord My Pasture Will Prepare"



Senior Sunday School Hymn for the Month of January

"The Lord My Pasture Will Prepare"; author, Joseph Addison (1672-1719); composer, Dimitri Bortniansky (1751-1825); *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 113.

Some years ago I asked a Russian professor at the University of California, Prince Lobanoff-Rostovsky, if he knew this splendid melody by Bortniansky; and then I played it for him on the piano. His eyes lighted up with emotion, and he said that indeed he had known and sung this melody all his life. An incident had fastened it to him so that he could never forget it.

He then related how on Christmas Eve of 1917, during World War I, he, with a regiment of Russian soldiers under his command, was encamped very near German military lines. Firing had ceased for the day, and soldiers on both sides were warming themselves around campfires. Then the Germans began to sing carols of Christmas. Some of these the Russians recognized. Then the Germans continued with a hymn, "Ich Bete An Die Macht Der Liebe"—which, translated means "I Pray to Thee, O Power of Love"—to the melody by Dimitri Bortniansky. It was this same melody which we now have in our hymnbook for the hymn, "The Lord My Pasture Will Prepare."

Prince Lobanoff related how deeply this German singing had touched him and his men, and he felt it a great pity indeed that military necessity had not allowed the opposing camps to meet and embrace each other in the touching brotherhood which they had felt at that moment.

To the Chorister:

This is a great melody by a great composer. The harmony is of no consequence, certainly not in congregational singing. Everything is in the tune. The tune has been used and enjoyed in many lands to various words.

Sing it quite gently and not too fast. Please check the *tempo* indications: 84 beats per minute. This figures to 21 beats in a quarter of a minute by your watch, or seven beats per five seconds. You see, you do not need a metronome here. Check yourself, then, with your watch, both at home and at preparation meeting (not before the congregation, of course). You might, if you are curious, get one of your friends in the congregation to check your *tempo* so that he can report your *tempo* performance to you afterwards.

To begin, hold up your hands close together. Then spread them wide apart for a good preparatory beat, following which, for the first syllable, you gather in the whole congregation with an inward and upward swing of your hands.

When you reach the second stanza, you might explain the archaic word, *glebe*. This means a field, a cultivated plot of ground.

Conduct smoothly with rounded-off beat patterns to encourage *legato* singing. This hymn-melody is not spirited, but rather prayerful, fervent, devotional, spiritual.

To the Organist:

No rests for breathing are shown anywhere in the music. Of course this does not mean that the whole stanza is to be sung in one long deep breath taken before the beginning. Musicians know quite well that a breath is taken naturally and easily at the end of every musical phrase (that is, every four measures). Since the *tempo* is quite slow, these breaths will be on the order of eighth rests. The singers need not be reminded to breathe, though the organists occasionally may need to learn to "breathe" with their fingers. So imitate the short breaths taken by the singers by "breathing" with your fingers at the same time. The organ will then seem to sing along with the congregation.

The hymn is easy to play. Play it at least medium loud so the people may be encouraged to sing heartily and fervently. Leave off the *tremolo*. Use good, strong pedal basses.

A Special List of Hymns for Memory Practice in 1962

In addition to the regular monthly recommended hymn for the Sunday School practice period, we suggest the following list of ten well-known hymns. We suggest that they be sung without hymnbooks; also that one or more stanzas be sung as part of the hymn practice. Use one or two of these hymns in addition to the special one for the month.

1. "More Holiness Give Me," No. 114.
2. "Nay, Speak No Ill," No. 116.
3. "Now Let Us Rejoice," No. 118.
4. "Oh, How Lovely Was the Morning," No. 136.

5. "Sweet Is the Work, My God, My King," No. 168.
6. "There Is Beauty All Around," No. 169.
7. "Thanks for the Sabbath School," No. 177.

8. "We Are Sowing," No. 192.
9. "Redeemer of Israel," No. 195.
10. "We Thank Thee, O God, for a Prophet," No. 196. —Alexander Schreiner.

Junior Sunday School Hymn for the Month of January

"Baptism"; author, Wallace F. Bennett; composer, Tracy Y. Cannon; *The Children Sing*, No. 66.

Baptism is one of the first principles of the Gospel, as stated in the *Fourth Article of Faith*.

When John the Baptist was preaching repentance and baptism in the wilderness of Judaea, Jesus came to him to be baptized. John objected:

... *Saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. . . (Matthew 3:14, 15.)*

The Saviour was baptized by John the Baptist before He started His ministry.

Jesus repeatedly stressed the importance of baptism and on one occasion said: "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*John 3:5.*)

Many hundreds of years later, John the Baptist appeared to Joseph Smith and Oliver Cowdery in answer to their prayer. He gave these men the Aaronic Priesthood, which gave them the authority to baptize. Instructions about baptism were also given them.

The song, "Baptism," is meaningful for Junior Sunday School children. Through baptism and confirmation they become members of the Church of Jesus Christ. The Junior Sunday School manual, *Living Our Religion, Part I*, has a unit on principles and ordinances of the Gospel.

To the Chorister:

The first verse of the song tells of the joys children have as they prepare themselves for baptism

on their eighth birthday. The second verse tells of being baptized "... By one who holds the priesthood true, And thus obey God's holy laws. . ."

It will be well to conduct the song in a smooth manner, using six counts to the measure. The melody of the first line has skips. Children might need to hear the melody several times before they sing the tones correctly.

To the Organist:

Organists should play the music to "Baptism" smoothly, using six counts to the measure. Avoid over-accenting the first and fourth counts of each measure.

The instrumental music for this month is "Morning Prayer," by Tschaiakowsky. It is found in the

supplementary material, *Pre-ludes, Offertories, Postludes*, selected and arranged by John W. Schaum. It is suggested that the piece be played slowly and with dignity. A steady beat should be maintained in the left hand of the last two lines of the music. This piece is chordal in construction. Simultaneous playing of all notes of the chord and the observing of expression marks will add to the beauty of the number.

As we begin a new year in the role of ward Junior Sunday School choristers and organists, may we be guided toward better understanding of children of the various age groups so that we may be successful in teaching them the Gospel through song.

—Florence S. Allen.

Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; . . ."¹

¹Jacob 3:2.

FOR JUNIOR SUNDAY SCHOOL

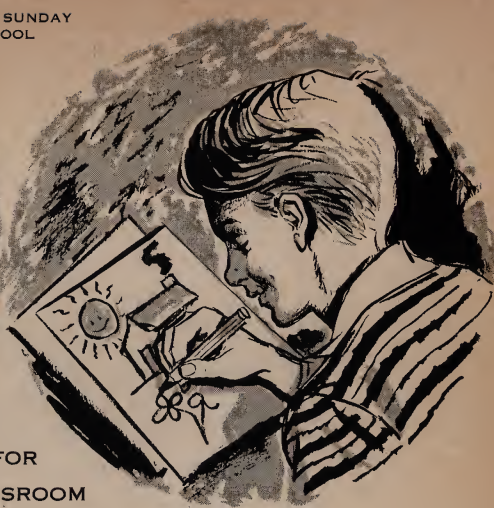
Jesus said:
"... I am the way, the truth, and the life: . . ."²

²John 14:6.

Music to Accompany January Sacrament Gems

ADAGIO

LE ROY J. ROBERTSON



FOR
CLASSROOM
AND WORSHIP SERVICE

Arrange Appropriate Activity Aids

by Addie J. Gilmore

1. Are finger plays effective in the worship service?

Finger plays came about many years ago. They are devices planned to meet some of the needs for activity in young children and to catch and hold their attention for short periods of time. They are short rhymes to be dramatized with the movement of fingers.

Eye-hand-finger-coordination is not well developed in children under six. Finger plays at their best provide for very limited activity—many children just watch them.

Finger plays, activity songs, poems, and verses are intended for the classroom. They are found in lesson manuals with suggestions for their use.

Worship services for the Junior Sunday School are carefully planned to meet the needs of the children as they learn to worship.¹ They begin early in the

day. The children are rested.

They come into a quiet, calm, beautiful, peaceful, filled-with-love atmosphere. Quickly they sense what is required of them. They are ready for action!

Their minds and bodies and ears and eyes and feelings are keenly attuned to worship. They react to and participate in songs, prayers, spiritual thoughts, and sacrament gems.

They are deeply impressed with the sacrament service. It is different from everything else. It is worship in silence, meditation, and sacredness.

Song practice follows.² Voices are raised with vigor, faces smiling, happy children singing together. What a joyous outlet for worship—action at its best! The songs and music are appropriate. They are carefully selected by the Junior Sunday School music committee of the

General Board. They are chosen for classroom worship as well.

The worship service comes to a close. Let us take a very close look. What a flow of spirituality, has been experienced, unbroken, and uninterrupted by words or acts which detract from its sacredness!

Do we *really* need finger plays in the worship services?

Let us leave them for classroom use only.

2. Why are patterns and coloring books not effective aids for children?

Today the study of child growth and development has a most important place in education.

Through scientific research, knowledge and understanding is rapidly increasing. Teachers and parents are eager to use all that is helpful in guiding the growth of young children.

In creative expression, can a child best develop his gifts and

¹See Policies and Procedures for Junior Sunday School, 1956: Deseret Sunday School Board, Salt Lake City, Utah.

²Children of Courses 1 and 1a may quietly leave for their classes at this point if their teachers so desire.

talents with patterns and coloring books, or with the freedom to work without them?

Let us look at two boys in action.

Tommy's teacher gave him crayons and a large sheet of paper.

With freedom to express himself, he was absorbed with interest for a long period of time. As coloring time came to a close, his paper was a mass of dark, dark blue.

A child passing by looked sharply at the blue paper.

"That's not a picture," he commented. "It looks like nothing at all!"

As they scrutinized the blue paper, Tommy casually replied, "That's my boat. It just sank."

Given the freedom of expression, how can we measure what goes on in the mind of a child?

Tommy looked radiant and happy. He felt good about him-

self and his creation. He had made a boat, all by himself. He could sail it, control it, or sink it at will; for it was his very own.

It was not the artistry nor the finished product that was important to Tommy—nor his teacher—but what the experience had done for him.

Imagination, originality, feelings and emotions, ideas and coordination, satisfaction—all of these had been extended—stretched higher and wider in his learnings.

John loved coloring books. He often used them at home. He especially liked to color animals.

Laboriously he worked, rigid and tense with effort to follow and keep within the "limiting" lines, as he colored a dog.

John could not express his feelings of love, fear, fun, nor dislike toward this dog. He had not made it. He did not know it as Tommy had known his boat. This

was an adult-imposed creation for John!

When paper and crayons were offered to John with freedom to express ideas and feelings, he would say, "I can't draw. I like coloring books!"

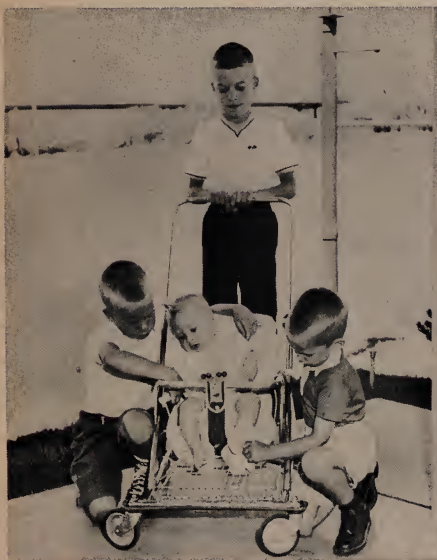
*Coloring books are the most common means with which we try to satisfy our children's needs for art activities. . . Because they are so easily obtainable in dime stores, they are the simplest thing to give to children; but let us say right here that they probably have had a devastating effect on children and their art in our country!*¹

Young children cannot discriminate between what is good for them and what is detrimental.

This is why they must depend on the wise, understanding guidance of teachers and parents. Let us not thoughtlessly restrict their growth.

¹Viktor Lowenfeld. *Your Child and His Art*, 1957; Macmillan Company, New York; page 12.

• • •



The Baby Needs Me

*The baby in our family
Was sent from God on high.
He's young and small,
And I can comfort him if he should cry.
I'll keep him well and safe from harm,
And treat him tenderly,
So he will know that I love him,
As I hope he'll love me.*

—VIRGIL B. SMITH.

(For Course 1, lesson of January 28, "Our Baby Is in the Family"; for Course 2, lesson of February 18, "Family in This World Is Part of Lord's Plan," and lesson of February 25, "Family Members Work Together in the Home"; and for home use.)

Thank You, President Brown

With his appointment to the First Presidency on June 22, 1961, Hugh B. Brown was necessarily released as adviser to the General Board of the Sunday School. He served as a member of the General Board of the Deseret Sunday School Union from 1946 to 1950, and he was adviser to the Sunday School while an assistant to and a member of the Quorum of the Twelve Apostles, from 1954 to 1961. His wise guidance and unselfish help to the officers, membership and staff of the General Board has been of inestimable value. He is a great friend and supporter of the Sunday School cause throughout the world, and his influence will continue to inspire this organization in his new calling.

To his strength has been added the strong support of his wife, Zina. May he continue to be blessed with strength and inspiration from the Lord; and, now as a member of the First Presidency of the Church, may he continue to enjoy the full support and loyalty of all officers and teachers of the Sunday School.



President Brown at his desk.

BIOGRAPHICAL EVENTS IN THE LIFE OF HUGH B. BROWN

Born in Salt Lake Valley to Homer M. and Lydia J. Brown, Oct. 24, 1883 • Moved with family to Alberta, Canada, 1900 • Missionary in England, 1904-1906 • Married Zina Young Card in Salt Lake Temple, June 17, 1908 • Served with Canadian Militia, 1910-1914 • Officer in Canadian Overseas Forces, 1915-1918 • Admitted to Alberta Law Society as barrister and solicitor, 1921 • President of Lethbridge Stake, 1921-1927 • Moved to Salt Lake City and admitted to Utah State Bar, 1927 • President of Granite Stake, 1929-1935 • President of British Mission, 1937-1940 • Coordinator for LDS Servicemen, 1942-1946 • President of British Mission, 1944-1946 • Member of Brigham Young University faculty, 1946-1950 • Member of Deseret Sunday School Union Board, 1946-1950 • Assistant to the Council of the Twelve, Oct. 4, 1953 • Council of the Twelve, April 6, 1958 • First Presidency of the Church, June 22, 1961 • Children: Hugh C. Brown (deceased), Dr. C. Manley Brown, Mrs. Zina L. Brown, Mrs. Zola B. Hodson, Mrs. LaJune B. Munk, Mrs. Margaret B. Jorgensen, Mrs. Mary B. Firmage, Mrs. Carol B. Bunker.

Sister Brown, the former Zina Young Card, has endeared herself to untold numbers of people over the years. She is a helpful neighbor, an inspiration to missionaries, a faithful Church worker, a charming hostess, a gracious friend, and a dedicated mother of eight children. She indeed is a strength to her husband in his calling to serve God as a counselor in the First Presidency of the Church.

Sister Brown



TIME-TESTED TRAITS OF PRESIDENT HUGH B. BROWN

by a Friend

- He is a man with a radiant personality.
- He is an inspiring teacher of youth and a wise and trusted counselor of all ages.
- He is a choice neighbor and friend.
- He is a dynamic leader.
- He is a man of great ability and proven integrity.
- He is humble, prayerful, teachable.
- His sermons have the vigor and freshness of a mountain stream.
- He possesses a true sense of values and places first things first.
- He is a pillar of strength in the Church.

New Advisers to the Sunday School

Richard L. Evans and Howard W. Hunter

Richard L. Evans

Elder Richard L. Evans comes to the Sunday School as an adviser to the General Board with an abundance of experience. In the literary field, he is the author of numerous books. He has had years of editing experience under the late James E. Talmage and John A. Widsøe in addition to serving as editor of *The Improvement Era*. In the field of human relations, he has attained an enviable reputation as an adviser to millions of people over radio and television on the weekly broadcasts of the Tabernacle Choir.

From one book which Elder Evans wrote, *Tonic for Our Times*, comes the following:

What a father does and where a father goes had better be good for his son, because sometime or other almost every son is likely to want to walk in the footsteps of his father.

This advice has not only been given, but has also been followed by Elder Evans, as is exemplified in the actions of his family. Elder Evans served in the British Mission under Dr. James E. Talmage and John A. Widsøe, during which time he was secretary to the mission president and editor of the *Millennial Star*.

His son, Richard L., Jr. (Rick), was also a missionary in the British Mission and editor of the *Star*.



Elder Evans and sons

Another son, John Thornley, followed the family tradition as a missionary to Britain and served as second counselor to President Bernard P. Brockbank.

A third missionary son, Stephen Thornley, is now serving in the Scottish-Irish Mission.

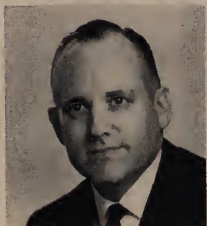
Elder Evans' youngest son, William Thornley, is a student at East High School in Salt Lake City.

Both Elder Evans and his wife, the former Alice Ruth Thornley, are outstanding examples to their family and to many people. He is welcomed as an adviser to the Sunday School Board.

Howard W. Hunter

Upon the occasion of Elder Howard W. Hunter's appointment as President of the Pasadena Stake, President and Sister Stephen L. Richards stopped at his home. Of her experiences on this occasion, Sister Richards writes:

"President Hunter met us at the train and took us to his home. It was new in design and located in a beautiful district with artistic planting, landscaping and a swimming pool. We were taken inside and introduced to his charming wife and two fine sons, John and Richard. His family seemed to radiate confidence and affection for him, as a man respected and loved by his children. Sister Hunter was most gracious. She could do everything



Elder Hunter



Sister Hunter

and made us feel so at home. His sons were perfect gentlemen.

"He was a magnificent presiding officer. Everyone seemed to love him, and he was a charming man with poise and dignity.

"He had good judgment and was loved and respected by his family and Saints."

A man who has the love and respect of his family can expect to communicate with his Maker, can plan for his brethren, can have inspiration and wisdom in advising others.

A significant quality in the character of Elder and Sister Hunter, the former Clara May Jeffs, is their willingness to follow the counsel of Church authorities. We welcome him as an adviser to the Sunday School General Board.

Titles and Dates of Sunday School Lessons by Courses

1st Quarter, 1962

COURSE OF STUDY—1961	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing in the Gospel Part II	Course No. 5: Living Our Religion Part II	Course No. 7: History of the Church for Children	Course No. 9: Leaders of the Scriptures
▼	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1962	Course No. 1: A Gospel of Love	Course No. 2: Growing in the Gospel Part I	Course No. 4: Living Our Religion Part I	Course No. 6: What It Means to Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1962	Nursery 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
DATE OF LESSON						
JANUARY 7	I Am in the Family (1)	Heavenly Father's Family (1)	We Go to Church to Worship God (1)	Preview and Class Organization	Our Earth (1)	The Great Plan (1)
JANUARY 14	Mother Is in the Family (2)	The Lord Created Our Earth (2)	Chapels Are Built (2)	What Is a Latter-day Saint? (1)	The First Earth Home (2)	War in Heaven (2)
JANUARY 21	Father Is in the Family (3)	Adam Named the Animals (3)	Other Places of Worship (3)	Baptism—a Good Start (2)	The First Family (3)	The Plan Begins to Unfold (3)
JANUARY 28	Our Baby Is in the Family (4)	We Will Live in Another World (4)	Tabernacles Are Places of Worship (4)	The Holy Ghost—a Precious Gift (3)	A Contrast: an Ark and a Tower Are Built (4)	Two Great Messages (4)
FEBRUARY 4	Brothers and Sisters Are in the Family (5)	Jesus Is Our Leader (5)	The Temple Is a Special Place (5)	Faith Makes Us Strong (4)	Abraham, the Faithful (5)	A Command from Rome (5)
FEBRUARY 11	Grandfather and Grandmother Are in the Family (6)	Jesus Will Live Forever (6)	Be Happy, Kind and Forgiving (6)	Repentance Makes Us Better (5)	The Selfishness of Lot (6)	When Shepherds Watched Their Flocks (6)
FEBRUARY 18	Jesus Had a Family (7)	Family in This World Is Part of Lord's Plan (7)	Sharing Our Talents (7)	Trusted—and We Are Happy (6)	The Child of Promise (7)	Wise Men of the East (7)
FEBRUARY 25	Love Is in Our Home (8)	Family Members Work Together in the Home (8)	Being a Good Family Member (8)	Truthful—and We Are Strong and Free (7)	The Bride from Haran (8)	First Visit to the Temple (8)
MARCH 4	We Work Together in Our Home (9)	Heavenly Father Planned for Families to Pray Together (9)	Church Activities Make Us Happy (9)	Strong—through Self-control (8)	A Man of Peace (9)	A Warning in the Night (9)
MARCH 11	We Pray Together in Our Home (10)	Heavenly Father Planned for Families to Pay Tithing (10)	Family Finds Joy in Gospel Understanding (10)	Helpful—and Show Others the Way (9)	A House Divided (10)	The Boyhood of Jesus (10)
MARCH 18	We Have Fun in Our Home (11)	Heavenly Father Planned for Families to Help Others (11)	Blessings that Come to a Family (11)	Peacemakers—and We Make Others Happy (10)	The Beginning of Israel (11)	Preparing the Way of the Lord (11)
MARCH 25	We Make Our Home Beautiful (12)	Heavenly Father Planned for Families to Observe Word of Wisdom (12)	Love One Another (12)	Workers—and We Will Fill the World with Beauty (11)	Joseph among His Brethren (12)	Communion in the Desert (12)

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

1st Quarter, 1962

Course No. 11: History of the Restored Church	Course No. 13: Principles of the Restored Church of Work	Course No. 15: Life in Ancient America Course No. 17: An Introduction to the Gospel	Course No. 21: Saviors on Mount Zion	Course No. 23: Teaching the Gospel	Course No. 24: Parent and Child	Course No. 27: Teachings of the New Testament	Course No. 29: A Marvelous Work and a Wonder
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 18: Christ's Ideals for Living	Course No. 20: Family Exaltation	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth	Course No. 26: The Good Life	Course No. 28: The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Preview and Class Organization	Preview and Class Organization	Preview and Class Organization	God Gave Us the Family (1)	Organizing Lesson Content (15)	Parenthood within the Gospel Plan (1)	Preview and Class Organization	Religion (1)
Why Jesus Established His Church (1)	In the Time of the Herodians (1)	Good Will (1)	Live Together in Love (2)	Using a Plan in Teaching (16)	The Importance of Knowing the Facts (2)	The Gospel as a Philosophy of Life (1)	The Articles of Faith (2)
A Wondrous Land (2)	The Gospel According to Luke (2)	Opportunity (2)	Joy through Posterity (3)	Extending a Lesson beyond the Classroom (17)	The Importance of Knowing the Facts (Continued) (3)	General Outline of Life's Activities (2)	The Articles of Faith (Continued) (3)
Palestine (3)	Looking toward the Light (3)	Resolution (3)	Saved but Not Exalted (4)	Tests Are Aids to Learning (18)	The Importance of Knowing the Facts (Continued) (4)	Review	The Prophet Joseph Smith (4)
Life in Palestine (4)	The Nativity (4)	Faith (4)	Little Children Cannot Sin (5)	Know Your Class Members (19)	Human Nature Can Be Improved (5)	Patience (3)	The Authenticity of Joseph Smith's Mission (5)
"Fishers of Men" (5)	Jesus, Boy of Nazareth (5)	Humility (5)	The Purpose of Death (6)	Classroom Atmosphere and Control (20)	Human Nature Can Be Improved (Continued) (6)	Kindness (4)	The Godhead (6)
In the Service of the Lord (6)	The Baptism of Jesus (6)	Courage (6)	Missions in the Spirit World (7)	Develop Love for the Gospel (21)	Human Nature Can Be Improved (Continued) (7)	Generosity (5)	The Godhead (Continued) (7)
Peter, the Man who Loved Jesus (7)	The Temptation of Jesus (7)	Purity (7)	Exaltation Offered to All (8)	Cultivating Reverence (22)	Human Nature Can Be Improved (Continued) (8)	Humility (6)	The Godhead (Continued) (8)
Peter's Fellow Disciples (8)	Miracles in Galilee (8)	Reverence (8)	The Privilege of Improvement (9)	The Church's Plan (23)	The Nature of Obedience (9)	Courtesy (7)	The Godhead (Continued) (9)
Preparation for the Ministry (9)	Jesus in Jerusalem (9)	Sincerity (9)	This Is Life Eternal (10)	Preparation for Teaching (24)	The Nature of Obedience (Continued) (10)	Unselfishness (8)	Free Agency (10)
Fire from Heaven (10)	The Call and Ministry of the Twelve (10)	Temperance (10)	Your Own Family (11)	Become Gospel Scholars (25)	The Nature of Obedience (Continued) (11)	Good Temper (9)	The Fall (11)
Peter Proves His Worth (11)	The Sermon on the Mount (11)	Balance (11)	Your Family Record (12)	Your Stewardship (26)	The Nature of Obedience (Continued) (12)	Sincerity (10)	The Atonement (12)

Numbers in parentheses are manual lesson numbers.

How to increase your profits

by Delmar H. Dickson

OBJECTIVE: *To illustrate how involving others in the Gospel through teaching and through other Church activity increases our joy.*

MANY of us have experienced, I'm sure, how difficult it is to get ahead financially. If we multiply our individual income by the number of our productive years and subtract a total of all our expenses, we are fortunate if we stay out of the red.

These days it takes a shrewd business head to make a profit, and profit often increases in proportion to the size of an efficiently run business and the number of people employed.

Recently I talked to an automobile dealer who operates in two cities. He told me that he employs 55 people, and that if each one makes him only a dollar a day profit, he will come out all right.

A business organization employing 55 is a small business when compared to some of the large steel, soap, oil, and automobile companies. For example, one big motor company employs over 340,000 people. Think what tremendous profit it is possible for these big businesses to make!

Somewhat the same relationship, it seems to me, operates in spiritual matters, too. Working all by ourselves may keep us in the red, spiritually speaking. We should employ; we should enlist; we should involve others. Only in this way can we increase our spiritual profit.

Roger Davis, my neighbor, recently returned from a mission to the Eastern States. He was instrumental in making a number of converts, all of whom became active members of the Church. One of them, a young man from New York, left his family and went to the Brigham Young University to attend school. Over the weekend he visited Roger Davis in Ogden. Roger invited him to go ward teaching. One of the families they were to visit was that of Bishop Harvey Rich. On the way to the bishop's home, Roger's friend asked if he would let him give the lesson. "I am prepared," he said, "I have completed my ward teaching."

When the lesson had been presented, the young convert asked the bishop if he had any suggestions as to how the lesson presentation might be improved. "Inasmuch as I want to spend my whole

life in Church service and in teaching the Gospel of Jesus Christ, I want always to improve," he said.

The bishop complimented the young man. The next Sunday he told the brethren of his ward in priesthood meeting what a beautiful spirit the young man had brought to his home and what a wonderful lesson he had given.

Now, do you not think that Roger Davis has received some spiritual profit for the good this young man does throughout his life? I do.

A long time ago, when Karl G. Maeser was president of the Brigham Young University, a young man came to school there from Southern Utah. He was trying to work his way through, and jobs were extremely hard to find. He seemed to be getting further and further behind. Finally he decided he would have to quit.

Just as he was planning to go to the office and withdraw, President Maeser came up to him, tapped him on the shoulder, and said, "Young man, I predict that you will make a fine success of your life. I think you have what it takes." The young man thanked him, and then he was determined to stay in school.

He finally finished college and went out as an active Church member and teacher. He encouraged young people everywhere by telling them about how President Maeser helped him.

This man and perhaps thousands of others whose lives have been influenced in the same way have returned to Brother Maeser a rich spiritual dividend.

Recently I was returning to Salt Lake City from a conference in Idaho. The couple with whom I was traveling was anxious to get back home in time for sacrament meeting and a study group. The study group has real priority in their lives, being made up of married couples, all of whom had been members of a very special MIA class 15 years ago. "We never wanted to miss one of her classes. Our teacher was so wonderful! How she touched all our lives! We became active, involved Church workers, and we wanted to carry on and teach the Gospel to others and raise good Latter-day Saint children of our own." Surely this fine teacher increased her spiritual profits by touching so many lives.

Another teacher, Harry DeRyke, has also augmented his spiritual earnings. Sixty-seven missionaries have been called from his priesthood classes.

What a wonderful work that represents! What a wonderful service 67 missionaries will do for people all over the world! Yes, and the Lord will bless Brother DeRyke with "treasures in heaven" for involving, for teaching, and for giving these men a desire to go on missions.

(Concluded on page 396.)

(For all Gospel teachers.)

The Glories of the Hereafter

by H. George Bickerstaff

AUTHOR'S NOTE: This article is necessarily limited in size and scope. For further information, see the Doctrine and Covenants 76, and President Joseph Fielding Smith's book, *Doctrines of Salvation*, Vol. 2, chapters 2 and 3.

THE Saviour's sacrifice brings resurrection from death to all who have ever lived upon the earth. This is a gift given regardless of individual circumstances or merit. But the degree of salvation the individual receives depends on himself.

Gradations of salvation are indicated in our Bible record. In speaking to His apostles, the Saviour said, "In my Father's house are many mansions: . . . (*John 14:2*.) The apostle Paul, in an inspired allusion to the resurrection, shed a little more light on this subject for those who were able to perceive it. (See *1 Corinthians 15:40-42*.) But it was given to the modern prophet, Joseph Smith, to transmit to man details of the preparations made for man's existence following the resurrection and of the qualifications for the various abodes in that life. (See Doctrine and Covenants 76.)

In one of the most glorious visions of all time, the Prophet Joseph Smith and Sidney Rigdon saw the glory of God and heard the voice bearing record of the Saviour's divinity. Thus prefaced, the vision descended to depths of gloom and darkness as it portrayed the suffering in store for Satan and those who, whether in spirit or in mortal form, followed him in denial of the Holy Ghost — the sons of perdition. For them there is no forgiveness either in this world or in the world to come. For all the rest of God's children there is a degree of glory, a degree of salvation.

The Prophet records in vivid expression the vision of the three degrees of glory, to one of which all except the sons of perdition are to be assigned. Ranging in order upward, these are the telestial, the terrestrial, and the celestial kingdoms.

In the telestial kingdom will be found souls who rejected the Gospel of Christ and the testimony of Jesus. Here will be consigned the unrepentant wicked of the earth. Here will be those who were thrust down to hell and who could not be redeemed from their sufferings until the last resurrection. Their contact with the Spirit will be through the ministrations of celestial and terrestrial beings; for where the Father and Christ dwell, they can never go.

The terrestrial glory excels that of the telestial

in all respects. Here will be found those who died without law; those who did not accept the testimony of Jesus while on earth, but accepted it later; those who, while honorable, allowed dishonorable men to blind their vision as to the truth; and those who, having been blessed with a testimony of Jesus, were not valiant therein. Those meriting terrestrial glory will come forth in the first resurrection. Terrestrial beings will enjoy the ministrations of celestial beings and the presence of the Son Himself. But they cannot receive the fullness of the Father's glory.

As the telestial glory is typified by the stars and the terrestrial by the moon, the celestial glory is compared to the sun. It far excels the other two glories. In order to enter it one must have received baptism from a true servant of God and lived true to the covenant which that act implies. But children who die before reaching the years of accountability are saved in this kingdom;¹ and God, who knows the hearts of all men, assigns to this kingdom all who have died or shall die without a knowledge of the Gospel, but who would have received it in mortality if they had heard it here.² Those who are to inherit celestial bodies shall occupy a favored part in the glorious first resurrection and shall dwell on this earth after it is celestialized.

The Prophet's words on the inhabitants and the transcendent blessings of the celestial world³ defy adequate paraphrase. For here will be those who are perfected, those who associate with angels, those who dwell in the presence of the Father and the Son forever, members of the church of the Firstborn, priests and kings, gods, those to whom the Father has given all things, those who enjoy the fullness of the Father's glory.

But even these blessings will apparently not be given indiscriminately to all who inherit celestial glory, for within that glory there are three degrees.⁴ The greatest blessings are reserved for those who reach the highest degree in the celestial kingdom. These shall be gods. (See Doctrine and Covenants 76:58; 132:18-20.)

Members of the true Church of Jesus Christ are aiming at celestial rewards, and the Gospel ordinances, from baptism onwards, are the formal acts required to make these rewards attainable.

¹Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, 1958 edition; Deseret Book Company, Salt Lake City, Utah; page 107.

²*Teachings of the Prophet Joseph Smith*, page 107.

³See the Doctrine and Covenants 76:50-70. The terms used here are taken from this scripture and have no reference to any earthly organization which uses any of these terms in its title.

⁴*Teachings of the Prophet Joseph Smith*, page 301.

(For Course 17, lesson of December 3, "Salvation Available to All"; for Course 20, lesson of January 28, "Saved, but Not Exalted"; for Course 21, lesson of November 12, "A House of Many Mansions"; for Course 27, lesson of December 31, "Fruits of Gospel Living"; and of general interest.)

(These ordinances are not required for other kingdoms.) Higher ordinances received in the holy temples make possible not mere entrance into celestial glory, but exaltation therein — eternal life.

But compliance with these ordinances is no guarantee as to the recipient's destination. This destination is determined by compliance with the ordinances, plus *performance*. Many on the records of the Church will never see celestial glory because they are lacking in devotion and diligence in the Lord's cause. Many will arrive there but will fall short of exaltation in that kingdom. For as the rewards increase, so naturally do the difficulties of attainment. Eternal life does not come to the careless or the indifferent. Jesus has indicated that the path thereto is straight and narrow — and that *few will arrive there*. (See *Matthew 7:14*; *3 Nephi 14:14*; Doctrine and Covenants 132: 22.)

Hence, Latter-day Saints who expect their Church membership to carry them to the heights are like the Jews of Christ's time who proudly relied for salvation on their descent from Abraham — and they will be similarly disappointed! Church members will no doubt be found in all

three of the kingdoms. But the way is nevertheless open to each individual member of the Church to reach exaltation in the celestial kingdom.

In this great plan providing eternal habitations for the human family, nothing is more clear than God's mercy. For He saves all whom it is possible to save and gives them the highest glory which the demands of justice and the bounds of mercy will permit. And even those who achieve no more than telestial bodies will live in a world far above our present one in glory — one which surpasses our present understanding. (See Doctrine and Covenants 76:89.)

The plan of salvation rolls onward on its appointed course. It was set in heaven before this world was. As spirits we lived there with our Heavenly Father, and we rejoiced at the opportunity the plan gave us to return and live with Him eternally as immortal beings. Having enjoyed His presence in our premortal life, we felt that it was worth the effort involved in earth life to go back to Him after the resurrection and live with Him eternally. Only those souls who achieve celestial glory can live with the Father. It still is well worth the effort.

WHENCE THE FOUR GOSPELS *(Concluded from page 365.)*

the great discourses which are absent from the synoptic gospels. (See *John 3*; *5*; *6:22-65*; *7:11-53*; *8*; *9*; *10:22-42*; *11:1-46*; *13:2-20*; *14*; *15*; *16*; etc.)

Regardless of the various answers which have been and may be given to the question, "What was the original purpose of each gospel?" when one studies the gospels individually or as a whole, he

can but conclude that all of the authors were primarily motivated by the same objective and spirit as was John, when he said:

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20:30, 31.)

HOW TO INCREASE YOUR PROFITS *(Concluded from page 394.)*

When President McKay was in London last February to dedicate the new Latter-day Saint chapel, the following incident occurred. Two ladies sat together through an inspiring service. One was a member, the other an investigator. After the dedicatory prayer and the closing of the meeting, this conversation ensued:

"I want you to come with me and shake hands with President McKay."

"You mean to say your spiritual leader, your Prophet, your President of the whole Latter-day Saints Church will shake hands with me?"

"Of course he will. He is kind. He is friendly. He loves everybody. His own family fears he will tire himself too much, because he stays after all meetings, wherever he is to rejoice with his many, many friends."

After this good sister had met and had shaken hands with President McKay, she said, "I feel I never want to wash my hands."

I wonder how many thousand lives have been made better because of President McKay! I wonder how many he has enlisted!

We cannot all be a President McKay. We cannot all manage a huge automobile business. But we can increase our profits all the same; and somehow I really believe that those earnings grow in proportion to the number of people we enlist in the biggest business of all — the salvation of souls.

I hope that each of us may not only stay out of the red, spiritually speaking, but may show a continual increase in profit as a result of our enlisting the lives of others in the great Gospel enterprise.

Three Degrees of Glory*

KINGDOM	DETERMINING CONDITIONS	REWARDS, OPPORTUNITIES, LIMITATIONS	STATUS
CELESTIAL	<p>As a minimum requirement, all those inheriting this kingdom will have:</p> <ol style="list-style-type: none"> 1. Received the testimony of Jesus (51). 2. Received baptism (51). 3. Received the Holy Ghost (52). 4. Kept the commandments (52). 5. Overcome by faith (53). 6. Been sealed by the Holy Spirit of promise (53). 	<p>These shall:</p> <ol style="list-style-type: none"> 1. Descend with Christ at His Second Coming (63). 2. Come forth in the first resurrection (64, 65). <p>The rewards and blessings given to celestial beings include:</p> <ol style="list-style-type: none"> 1. Coming to Mount Zion and to God's heavenly city (66). 2. Associating with angels, with the general assembly and church of Enoch, and of the Firstborn (67). 3. Overcoming all things (60). 4. Receiving of the Father's fulness, glory and grace (56, 94). 5. Receiving all things from the Father (55, 59). 6. Dwelling forever in the presence of God and Christ (62). 	<p>Celestial glory is compared with that of the sun, "even the glory of God, the highest of all." (70, 96).</p> <p>This kingdom will include:</p> <ol style="list-style-type: none"> 1. Those whose names are written in heaven (68). 2. The church of the Firstborn (54). 3. Gods, even the sons of God (58). 4. Priests and kings, priests of the Most High (56, 57). 5. Just men made perfect (69). 6. Those made equal in power, might and dominion (95). 7. Ministers to terrestrial and telestial beings (87, 88).
TERRESTRIAL	<p>This kingdom will include:</p> <ol style="list-style-type: none"> 1. Those who died without law (72). 2. Those kept in spirit prison, who were not receptive to the testimony of Jesus on earth, but afterwards accepted it (73, 74). 3. Honorable men of the earth who were blinded by craftiness of others (75). 4. Those who accepted the testimony of Jesus but were not valiant therein (79). 	<p>Terrestrial beings will have part in the first resurrection, following the resurrection of celestial beings.</p> <p>In this kingdom will be those who:</p> <ol style="list-style-type: none"> 1. Fail to obtain the crown over the kingdom of God (79). 2. Receive of God's glory, but not of His fulness (76). 3. Receive of the presence of the Son, but not of the fulness of the Father (77). 4. Receive of the Holy Spirit through ministrations of celestial beings (87). 	<p>Terrestrial glory is compared with that of the moon (71, 97).</p> <p>This glory excels that of the telestial in all respects (91).</p> <p>Terrestrial beings will be ministers to the telestial kingdom (86).</p>
TELESTIAL	<p>Here will be:</p> <ol style="list-style-type: none"> 1. Those who professed Christian beliefs but rejected the Gospel, the testimony of Jesus, the prophets, the everlasting covenant (100, 101). 2. Liars, sorcerers, adulterers, and whoremongers (103). 	<p>These are not redeemed from the devil until the last resurrection (85).</p> <p>They:</p> <ol style="list-style-type: none"> 1. Suffer the wrath of God on earth (104). 2. Are cast down to hell and there suffer for their sins until Christ has completed His work (84, 105, 106). <p>Once in telestial glory, they:</p> <ol style="list-style-type: none"> 1. Can never go where God and Christ dwell (112). 2. Are denied God's fulness (86). 3. May receive of the Holy Spirit through the ministrations of beings from higher glories (86, 88). 	<p>Telestial glory is compared with that of the stars (81, 98).</p> <p>Telestial beings will be servants of the Most High (112).</p> <p>Inhabitants of this kingdom will be innumerable (109).</p>



Thanksgiving

KINDNESS IN JAPAN

FROM IT, A NEW CODE

It was a bitterly cold Sunday afternoon. Climbing through the deep snow toward our mountain home, our blue and white station wagon stalled. It would not start. We were a long half mile from home. Our family began to hike.

A young neighbor stopped. "May I give you a lift home?" he inquired from his car.

"No, thanks. We're all right," I replied. Then waved him on.

We pushed through the snow. Arriving home, we found that the children's feet and hands were cold and wet. Some were numb.

"You should have accepted his offer," my wife, Marian, said later. "Not so much that we were inconvenienced. But our friend probably went his way feeling we did not like him because we refused his kindness."

It is true that it is more blessed to give than to receive. But it is also often better to receive than not to receive.

There is an elderly woman we know. She has reared an outstanding family. They are all married now, and her husband has passed on. She lives a lonely and perhaps miserable life, at times, because she does not wish others to "put themselves out" for her. Her self-pride and independence have gone to the extreme.

Perhaps she would enjoy Mona

Gardner's story. Mrs. Gardner was at a summer retreat in northern Japan. It was on a cool, pine-fringed cove where families of missionaries and businessmen came to escape Tokyo's simmering heat.

Her 7-year-old daughter, Janet, came in from the surf complaining of a sore mouth. There was no doctor near. The girl's condition worsened. There was a half-mile walk, much of it over a cliff path, from the cottage to where a taxi would meet them. It would take them to the train for Tokyo. Fevered Janet was now too ill to make the walk.

Mrs. Gardner told some fishermen of her plight. They pulled their sampans ashore. Then they fastened ropes to Janet's iron cot. With Janet lying on the bed, the four fishermen carried it over the difficult cliff trail.

Once on the train, Mrs. Gardner asked to buy six full-fare tickets, so the seat cushions could be laid on the baggage car floor for a bed. The conductor disappeared. He returned soon, took Janet in his arms and asked her mother to follow. He led them to a private car. "The minister is sorry to hear of your child's grievous illness," a frocked secretary said. "He asks that you accept his bedroom."

At the next station, ice bags were brought aboard, requested by telegraph. While the train moved slowly across a sweltering

plain, a coolie chopped ice for the stricken girl. Fresh blocks of ice were put aboard at each stop. There was no dining car on the train, but somehow the minister arranged for warm food to be served the Gardners.

When the train arrived in Tokyo, an ambulance waited.

Mrs. Gardner groped for words as she expressed thanks to Keinosuke Ushio, Japan's home minister.

Mona Gardner said that his kindness bound her to a code she has tried to live since: to try to help others, particularly those in need, as she travels to the far places of the world.¹

From the candle of others' kindness to her she went about lighting other lives.

We have an elderly friend like that. For years he has been without an automobile. He graciously accepts others' offers for rides and other courtesies. He is always so grateful, it is a pleasure to help him. But his gratitude soon emerges into giving. He is a talented artist, and his personalized sketches are continually flowing to a wide circle of friends.

His life also seems to say:

It is good to receive, particularly when gratitude becomes a thanksgiving. And thanksgiving to many happy people is a linking of *thanks* to more *giving*.

—Wendell J. Ashton.

(For Course 1a, lesson of November 26, "Thanks to Our Heavenly Father"; for Course 3, lesson of November 19, "We Are Thankful"; for Course 7, lesson of November 26, "Thanksgiving Lesson"; for all Thanksgiving lessons; and of general interest.)

¹For more details, see *The Reader's Digest*, July, 1961; pages 37-40.